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THE
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AND
MISSIONARY JOURNAL.

Devoted to the extension of Knowledge relating to the Science,
Literature, Civilization, History and Religions of
China and adjacent Countries:—With a
Special Department for Notes,
Queries and Replies.

NOVEMBER, 1871.

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THE CHINESE RECORDER.

AND

MISSIONARY JOURNAL.

VOL. 4.

FOOCHOW, NOVEMBER, 1871.

No. 6

CIRCULAR OF THE CHINESE GOVERNMENT.

*Communicated by the French Charge D'affairs.
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(Translation)

The object which the Powers and China had before them originally in signing Treaties was to establish a permanent situation which should ensure them reciprocal advantages and remove abuses. However the experience of the last few years has demonstrated that not only do these Treaties not attain this desired end of permanency, but also that, up to the present time, they are difficult to carry into execution. Trade has in no degree occasioned differences between China and the Powers. The same cannot be said of the missions, which engender ever-increasing abuses. Although in the first instance it may have been declared that the primary object of the missions was to exhort men to virtue, Catholicism, in causing vexation to the people, has produced a contrary effect in China. (This regrettable result) is solely attributable to the inefficacy of the plan of action (followed in this matter). It is, therefore, urgent that steps should be taken to remedy this evil and to search for a satisfactory solution of the difficulty. In fact, this question is one bearing upon those which influence the leading interests of the peace of nations, as well as those of their trade, which are equally considerable. Wherever the Catholic missionaries have appeared, they have drawn upon themselves the animadversion of the people, and your Excellency is not ignorant that cases which have arisen during the course of several years embraced points of disagreement of every kind.

The first Catholic missionaries who established themselves in China were called "litterates (lettrés) of the West." The greater part of the conversions took place at that time among respectable people. On the other hand, since the conclusion of the Treaties took place (1860), the majority of the converts are persons without virtue: so that that religion, whose object is to exhort men to

virtue, no longer enjoys any consideration. From that moment consciences have become a prey to uneasiness. The Christians have none the less continued, under the shadow of missionary influence, to mislead and oppress the people: thence arose renewed uneasiness, then quarrels between Christians and non-Christians, and, at last, disturbances. The authorities proceed to investigate the affair; the missionaries make common cause with the Christians, and support them in their insubordination against the same authorities. Thereupon the feeling of disquiet which pervades the people assumes greater proportions. Yet more: veteran rebels, beyond the pale of the law, amateurs in intrigue, seek a refuge in the Church, and lean upon her influence in order to commit disorders. At this moment the animosity of the people, already deep, degenerates gradually into a hate which, at length, reaches its paroxysm. The people in general, unaware of the difference which exists between Protestantism and Catholicism, confound these two religions under this latter denomination. They do not grasp the distinction which should be made between the different nations of which Europe is composed, and give to Europeans the generic name of "men from without;" so that, when troubles break out, foreigners residing in China are all exposed to the same dangers. Even in the provinces where conflicts have not yet taken place, uneasiness and suspicion will certainly appear among the people. Is not such a state of things of a nature to occasion a lively feeling of irritation, and, as a result, grave disorders? The differences which exist between the religions and the nationalities are truths which still are beyond the comprehension of the masses, in spite of the constant efforts which have been exerted in order to make them appreciate their nature. The Prince and the members of the Yamen, during the ten years in which they have been at the head of affairs, have been a prey to incessant anxiety. These precautions have been justified by the events at Tien-tsin, the suddenness of which was overwhelming. The proceedings against the functionaries (compromised) have been begun, the murderers have suffered capital punishment, an indemnity has been paid, and

relief given; but, although the affair may today be almost settled, the Prince and the members of the Yamén cannot throw off the uneasiness which they feel. In fact, if this policy is the only one on which one can rely (to settle) the differences between Christians and non-Christians, it will become more precarious in proportion to the necessity there will be to recur to it oftener, and the disorders like those of Tien-tsin will be repeated more terribly each time. If the question is looked at under its present aspect, the question is, how is it possible to be on good terms and to live on either side in peace. It is not only to the hatred engendered by the suppressed animosities of the people, but decidedly also to the provocations of the Christians, that the conflicts on the missionary question which arise in these provinces must be attributed. If, on one side, these conflicts may have been brought about by the relative incapacity of the local administration, they can certainly also be attributed to the conduct of the high Chinese and European functionaries charged with the direction of affairs (affecting the two countries), who, knowing the want of conciliation in the attitude of the missionaries and Christians, show no good will in seeking for the means of remedying the evil.

With regard to the Europeans they only aim at getting rid of the difficulties of the moment, without troubling themselves whether by so doing consciences are disturbed; to employ coercion is all that is thought of. On the other hand, the local authorities have only one object, that of bringing the matter to a close. Care for the future goes for nothing in this shortsighted policy. But if we seek, in concert with the Europeans, to secure by efficacious means a really lasting understanding, we do not find among these latter the desire to found the discussion on equitable bases. When this discussion arises, they place before us unacceptable means which they wish to impose on us by force, in order to be able to put a stop to the matter. That is, in truth, not the good and true way to take care of the interests of the two countries. Anxious about the whole matter, and sincerely desirous that concord and peace should reign for ever between China and Europe, the Prince and the members of the Yamén are bound to seek the best means to secure this result. Their belief is, that there are ecclesiastics everywhere in Europe, and that their presence abroad is there without danger to good harmony. The maintenance of this happy state of things is, doubtless, due to the employment of certain means, and to this fact, that ecclesiastics and Christians abstain from provoking conflicts. The Prince and members of the Yamén have

heard that these same ecclesiastics, to whatever nationality they might belong, respected the law and customs of the country where they dwelt; that they were not allowed to constitute in them a kind of exceptional independence for themselves; and that the faults of every kind, such as contraventions of the law, insubordination towards the authority of functionaries, abuses and usurpations of powers, acts prejudicial to the reputation of people, and oppressive towards the people which provoke its suspicions and its resentment, are there severely repressed. If the missionaries, before constructing the religious establishments in China and preaching their doctrine there, avoided making themselves odious to the principal men and people, the suspicions would disappear to give place to a mutual confidence, concord would be permanent, one would not see churches destroyed, and religion attacked. If these same missionaries, in pursuit of their work, could inspire in the masses the conviction that their acts are not opposed to their teaching; if, remaining deaf to the instigations of the Christians, they avoided, by denying themselves, all interference in the local administration, giving the support of their influence to arbitrary and oppressive acts which engender hatred among the notables and the people, they might live in perfect harmony with the people, and the functionaries would be in a position to protect them. Far different is the conduct of the persons who now come to China to propagate therein the Christian religion. From the information which the Prince and the Yamén have gathered (respecting the duties imposed on them by their priesthood); these persons found as it were among us an undetermined number of States within the State. How, under these conditions, can we hope that a durable understanding should be established, and to prevent the governors and the governed uniting against them in common hostility?

The Prince and the members of the Yamén are impressed with the desire to ward off from henceforth eventualities so menacing. In fact, they fear in all sincerity lest, after the arrangement of the Tien-tsin affair, the animosity of the ignorant Christians of the Empire should take a more decided tone of insolent bluster, that the bitterness of the popular resentment should increase, and that so much accumulated bad feeling, causing a sudden explosion, should bring about a catastrophe. It would then be no longer possible for the local authorities, nor even for the Tsung-li Yamén, to assert their authority. In the event of a general rising in China, the Emperor will be able to appoint high dignitaries to order them to assemble everywhere

imposing forces; but the greatest rigour does not reach the masses, and when their anger manifests itself, there are persons who refuse to yield their heads to the executioner. Then, when the evil becomes irremediable, and when the wish we all have to preserve so great interests will no longer be effectual, the men who direct the international affairs of China and of Europe will not be suffered to decline the responsibility which falls on them. In short, in the direction of affairs, the important point in China as in Europe is to satisfy opinion. If failing in this duty, oppression and violence are employed, a general rising will at last take place. There are moments when the supreme authority is disregarded. If the high functionaries of China and the Europeans, on whom rests the responsibility of the affairs which now form the object of our anxiety, remaining unmoved spectators of a situation which threatens the greatest danger to the Chinese people, as well as to strangers, traders and individuals, make no effort to find a solution which may effectually remedy the evil, it will follow that it will be out of their power to deal in a satisfactory manner with the matters which interest the public. Consequently with the view of protecting the great interests of general peace, and of remedying the abuses above pointed out, the Prince and the members of the Yamén have the honour to submit, for your Excellency's examination, a plan of Regulation in eight Articles, which has also been communicated to the Representatives of other Powers.

Article 1. THE Christians when they found an orphanage give no notice to the authorities, and appear to act with mystery: hence the suspicions and hatred of the people. In ceasing to receive children, the evil rumours which are now in circulation would at the same time disappear. If, however, there is a wish to continue this work, only the children of necessitous Christians must be received, and then the authorities ought to be informed, who would note the day on which the child entered, the name of its parents, and the day on which it left. It would also be necessary that power should be given to strangers to adopt these children, and then a good result would be arrived at. Lastly, when it is a question of non-Christian children, the high officials ought to give orders to the local authorities, who should select proper agents who could take all the measures which appeared suitable to them.

In China the laws which regulate orphanages are: that on the entrance and on the departure of the children note is made of the person who leaves them, or of the person who

adopts them, of the declaration made to the authorities, and of the permission given to the parents to visit their children. When they have become bigger, they may be adopted by some one having no children, or taken back by the parents themselves, and then, no matter in what religion they have been brought up, they return to the religion of their fathers. The child ought in everything also to be treated well. In exercising this work of charity, it becomes a most worthy work.

We have heard it said that in every country matters are conducted in this respect very nearly as in China. How does it happen that once arrived in our country foreigners no longer follow these customs? They take no note of the family to which the child belongs, and they do not give notice to the authorities. Once the child has entered the house other persons are not allowed to adopt it, nor are the parents permitted to take it back again, nor even to visit it. All this nourishes suspicions and excites the hatred of the people, and by degrees a case like that of Tientsin is arrived at. Although we have denied in a report all those rumours of the tearing out of eyes and hearts, the people, however, still preserve doubts on the subject, and even if we succeed in closing their lips we cannot drive away these doubts from their minds. It is this kind of uneasiness which gives rise to terrible events. It would be a good thing to abolish the foreign orphanages, and to transport them to Europe, where they could practise their charity at their ease: it would then belong to the Chinese to come to the aid of these children. Besides, in every province we have numerous orphanages, and yet the foreigners wish to lend us at any price an assistance of which we have not the slightest need. It is certainly with good intentions they thus act; but it is not the less true that their conduct produces suspicion and excites anger. It would be far preferable if each one exercised his charity in his own country, and then no lamentable event could arise.

Article 2. Women ought no longer to enter the churches, nor should Sisters of Charity live in China to teach religion. This measure will only render the Christians more respectable, and will result in silencing evil rumours.

In China a good reputation and modesty are most important matters: men and women are not even allowed to shake hands, nor to live together: there ought to be a kind of line of separation which cannot be overstepped. After the Treaty full liberty was given to the Christians, and then men and women went together to church: hence rumours

among the public. There are some places even where men and women are together not only at church, but also in the interior of the house. The public looking at this in a light manner harbours suspicions, and thinks that things contrary to propriety take place.

Article 3. The missionaries residing in China must conform to the laws and customs of China. They are not permitted to place themselves in a kind of exceptional independence, to show themselves recalcitrant to the authority of the Government and of the officials, to attribute to themselves powers which do not belong to them, to injure the reputation of men, to oppress the people, to asperse the doctrine of Confucius, by which they give ground for the suspicions, the resentments and the indignation of the masses. The missionaries must submit themselves, like everybody, to the authority of the local officials; and the Christian Chinese must, in every case, be treated according to the common law: with the exception of the expenses of theatrical solemnities and of the worship of local protecting divinities from which they are dispensed from contributing to, the Christians cannot escape the requisitions and forced labour, and are constrained to accept, like everybody else, the charges imposed by the local administration. With stronger reason they cannot refuse to pay, in their integrity, the land taxes and the rents, nor can the missionaries advise them and support them in infringing the common law. Cases for litigation between Christians and non-Christians are under the equitable jurisdiction of the authorities, and cannot be left to the patronage of the missionaries. The latter cannot keep away from the Courts, Christians, prosecutors or defendants, which, in a trial, leads to delays and prejudices the parties interested. In the case in which missionaries allow themselves to be mixed up in affairs beyond their province, the local authorities ought to send their verbal or written communications to the high provincial functionaries, who will refer them in their turn to the Tsung-li Yamén, in order that a decision may be eventually taken as to the repatriation of these same missionaries. In the case where Christians in suits respecting matrimonial alliances or property in land plunge themselves upon their position of Christians to invoke the intervention of the missionaries, they will be severely punished by the authorities.

China honours the religion of Confucius: that of Boudha and of Tao, as well as the doctrine of Lamas, is also professed there. Therefore it is contrary to usage that the latter, although they may not be Chinese, should ignore the decisions of the Chinese authorities, by approving or blaming them.

We hear it said that the missionaries in foreign countries are subject to the legislation of the country in which they live, and that they are forbidden to make themselves independent, to contravene the law, to usurp authority, to attack the character of people, or to prejudice them, or to arouse the suspicion and the resentment of the people. Similarly the missionaries, who teach their religion in China, ought to submit themselves to the authority of the magistrates of this country; nevertheless they are vauntingly independent and do not recognize the authority of the officials. Do they not thus place themselves without the pale of the law? The Christians in China remain Chinese subjects, and are only the more constrained to remain faithful to their duties. In no case can a difference be established between them and the rest of the nation. The Christians in the towns and in the country ought to live in good harmony with their fellow-countrymen. Yet, in matters affecting the public when popular subscriptions are opened or forced labour required, they put forward their position as Christians to escape these burdens. They themselves create an exception (in their favor). How avoid that the rest of the nation accept this exception (against them)? Yet more, they refuse the taxes and forced labour, they intimidate the officials, they oppress those who do not belong to their religion. The foreign missionaries do not fully understand the situation: not only do they give an asylum to Christians who are guilty of crimes and refuse to deliver them up to justice, but they also consent to protect unjustly those who have only become converts because they have committed some crime. In the provinces the missionaries make themselves the advocates before the local authorities of the Christians who have suits. Witness that Christian woman of Sze-chuen who exacted from her tenants payments of a nature which were not due to her, and ultimately committed a murder. A French bishop took upon himself to address a despatch to the authorities in order to plead for this woman and procured her acquittal. This deed aroused animosities among the people of Sze-chuen, which have lasted to this day. In the Kweichow, Christians who go to law style themselves Christians "in the charge sheet" ("acte d'accusation") with the sole view of gaining their cause. This is a well-known abuse. It happens also that two families being united by matrimonial ties, one is converted to Christianity, then compels the other who is not converted to break off the alliance. Among people of the same blood one has seen fathers and elder brothers, after having been converted, lay an accusation for non-

fulfilment of family duties against their children and younger brothers, for the sole reason that these latter had refused to be converted. These acts are encouraged by the missionaries. Are not such practices of a nature to excite to the highest degree the popular indignation?

Article 4. Chinese and foreigners living together ought to be governed by the same laws. For example, if a man kills another, he ought to be punished, if a Chinaman, according to the Chinese law; if he is a foreigner, according to the law of his country. In thus acting, order will reign; it matters little the manner in which the Chinese or the foreigners treat the case: a punishment is all that is necessary. But that punishment once inflicted, they must not come and claim indemnities, and above all they must not seek the *soi-disant* abettor of the crime to exact from him a certain sum. It belongs to the local authorities to adjudicate on the differences which may arise between the Christians and the people. If it is a Pagan who has committed wrongs against a Christian, he ought to be punished more or less severely, according to the gravity of the fault; similarly if it is a question of a Christian accused by a Pagan. The official ought to adjudicate with the most perfect justice, and the greatest impartiality.

If a Christian conducts himself altogether contrary to the laws, the local authority takes evidence; and some one accuses this Christian, the latter is seized, and judged. But the missionaries must not then come forward to defend him, and to exculpate him. If the case arises of a missionary preventing a Christian giving himself up to the commands of the authority, the Christian alone ought not to be punished, but also the missionary; or at least he ought to be sent back to his own country.

In the sixth year of the reign of Tung-chih a missionary, M. Mabileau, was killed in the Sze-chuen. The murderer, named Jan Lao-won, was arrested, and condemned to death. But besides that, M. Mihières accused a man who formed part of the class of literates ("lettrés") of having been the instigator of that murder, in order to exact from him an indemnity of 80,000 taels.

The individuals who commit disorders ordinarily belong to the lowest class of the people. When they are guilty of some crime, they are seized and punished; but accusations ought not to be brought against the literates ("lettrés") to exact from them large indemnities. Such conduct excites hatred.

In the eighth year of the reign of Tung Chih, a missionary, M. Rigaud, was killed in the Sze-chuen; the cause of the murder was an alliance between two families, which fell

through. Tchung Tiang-tune and Ly Tchoum-tang judged this case. They caused the murderer of M. Rigaud to be arrested, a man named Ho-tsai, and the murderer of a Christian named Lion-fou, both belonging to the lowest class. One was condemned to have his head cut off, the other to be hanged. The Christians further killed some of the people; every year there were conflicts between creditors and debtors, rapes and fires.

The instigators of all this were Wang Shue-ting, Tchang Tien-shin, and others. It was desired to seize and punish them, but they did not surrender themselves to the commands of the authority. Further, the Christians again, under the leadership of a priest named Tan Fou-tehuen, killed Tchao Yung-lin, and 200 other persons. The surrender of this missionary was demanded; but the Abbé Mihières said that he had left for Europe, and that there was no means of arranging this case. Hence great anger among the inhabitants of Sze-chuen.

Article 5. The passports given to the French missionaries who penetrate into the interior ought clearly to bear mention of the province and of the prefecture where they intend to repair. The names and titles of the bearer, and these conditions, that he will not be able clandestinely to betake himself to another province and that the passport is personal, will be equally comprised in this document. The missionary ought not to pass through the Custom house and toll-bar contraband articles of merchandize which are liable to duty. On his arrival at a destination other than that designated in the passport, or if this document has been handed over to a Christian Chinaman with the object of making him pass himself off as a missionary, the said passport shall be cancelled. On the other hand, if it be ascertained that the bearer has gained possession of it by pecuniary payment, or that he has committed some other serious breach of the law, the individual who shall have thus falsely assumed the position of a missionary shall be punished, and the real missionary shall be sent back to his own country. In order that the control may be exercised everywhere, the name of the missionary shall be inserted in the passport, in Chinese characters, which will be taken as proof. The passport shall be cancelled in cases where the titular should have gone back to his own country, should have died, or should have abandoned missionary work. Passports will not be granted in the provinces where there are rebels nor even hereafter for those where the Imperial army is operating,—with the evident object of securing loyally the safeguard of the missionaries.

In support of the above scheme the Yamén will recall a missionary case which occurred in

the Kwei-chow, where a certain Tchao acted as missionary, albeit his name had no place in the Passport Register. The Yamén received a letter on this subject from Mr. Interpreter Deveria, in which the latter showed how, according to an old French register, the murdered missionary Tchao had received a passport, dated the 2nd day of the 6th month of the 4th year of Tong-che, in which he was called Joué-lo-sse; that, this name of Tchao was erroneous; that the victim was really the said Joué-lo-sse; that on the other hand, the same Joué-lo-sse was inserted under No. 325 as going to Sze-chuen and thence to Kwei-chow. However, the Yamén was able to convince itself that neither this name of Tchao nor that of Joué-lo-sse figured on its passport register. There was, therefore, a double mistake in the name of the missionary and in that of his residence. How, then, could one establish an identity and secure to the party interested efficacious protection?

There was also an affair of murder committed by the missionary Splingaert on the person of a Russian. This Splingaert was first of all a missionary, then entered the Prussian Legation as constable. He, none the less retained his passport, so that he handed it over to some one else, or lost it, so that not only an abuse, in passing as a missionary occurred, but grave inconveniences to public affairs might have arisen in case the said passport had fallen into the hands of the rebels. On the other hand, the dignity of missionaries seems to us to be seriously injured by such irregularities.

Article 6. The aim of the missionaries being to exhort men to virtue, it is befitting that before admitting an individual to the privileges of religion, he should be examined as to whether he has undergone any sentence or committed any crime. If the examination be in his favour he may become a Christian: if the contrary, he should not be allowed to become one. One ought, moreover, to act as ministers of our religion do, who give notice to the inspectors of the ten families, and cause the name of the person to be entered in the register with this purpose. In the same way the missionaries ought to give notice to the authorities, who will take note of the day of the month and of the year of admittance, of the country, and of the station in life of the individual, and will ascertain if he has ever undergone any sentence, or if he has ever changed his name. By acting thus all confusion will be avoided. If a Christian should be sent on a mission, and he should die on the way, notice should be given to the proper authority. If, after being converted, a person commits some crime, he should be dismissed, and no longer regarded as belong-

ing to the religion. Every month, or at least every three months, the authorities ought to be informed of the number of conversions. The authorities, also should act as they do in regard to our temples, that is to say, they should go every month, or at least every three months, to inspect the missions. This course will do no harm to religion, but, on the contrary, will insure tranquillity.

In the ninth year of the reign of Tung Chih the Government of the Kwei-chow gave notice to the Yamén that at Kwei-ting-shien some people, who were formerly nothing better than thieves, were forming a part of militia of which the Christians, Yen Yu-shing and Lia Tchang-shine, were the leaders. Passing themselves off as Christians these men were highly thought of; however they committed all sorts of disturbances, killed Wang Tiang-pao and Tsouo-ing-ho, seriously wounded three other persons, and carried off from the houses not only money, but also all the objects which they contained even down to the very cattle. In the eighth year of the reign of Tung Chih the Governor of Kwei-chow again warned our Yamén that at Tsoun-i-shien a petition had been addressed, with the object of declaring that some rebels, of whom the leaders were Soung Yu-chan, Tang Chem-hien, Tang Yen-chouy, Tien Yuen-yuen, had embraced the Catholic religion, and that they still continued within and without the town to stir up indescribable and countless disturbances and troubles. In the same place, also, some people named Yang Shi-pouo, Lion Kai-wen, Tchao Wen-gan had embraced the Catholic religion, and were even employed in the interior of the mission. However, outside, they practised all sorts of exactions upon the orphans, and intimidated those who were poor in spirit. They went perpetually to the Yamén and undertook to regulate the trials. In an affair between a Christian and a countryman, if the mandarin administered justice to the latter they collected the Christians, invaded the yamén, and forced the authorities to reverse the sentence. If, in spite of that, the mandarin would not give the Christian up to them, they returned with the card of a missionary, and claimed on his behalf the liberty of their friend.

Besides, they committed all sorts of attempts upon persons and properties; if resistance was offered them, they struck blows and did not even fear to kill, and were guilty besides of many other crimes.

Article 7. The missionaries ought to observe Chinese customs, and to deviate from them in no respect; for instance, they ought not to make use of seals, the use of which is

reserved for functionaries alone. It is not allowed them to send despatches to a Yam'en whatever may be their importance. If, however, for an urgent matter it should be absolutely necessary to write, they may do it; but taking good care not to speak of matters beyond the subject, and making use, like people belonging to the class of literates, of the Sing-tieh (petition). When the missionaries visit a great mandarin, they must observe the same ceremonies as those exacted from the literates; if they visit a mandarin of inferior rank, they must also conform to the customary ceremonies. They must not unceremoniously go into the yam'ens and bring disorder and confusion into the affair.

In the sixth year of the reign of Tung Chih, the Governor of the Sze-chuen wrote to us that the French Bishop, Monseigneur Pinchon, had, in a letter which he sent to the authorities, made use of an official seal manufactured by himself.

In the seventh year of the reign of Tung Chih, Monseigneur Faurie, Bishop of the Kwei-chow, handed to the officer charged with the remission of the letters of the Government, a despatch to the address of the yam'en to ask that marks of distinction should be accorded to a Taoutai called Toun Wen, and to other persons besides.

In the Chan-tung a missionary passed himself off as Sinn-fou (Provincial Governor).

In Sze-chuen and Kwei-chow missionaries took upon themselves to demand the recall of mandarins who had not arranged their affairs to their satisfaction. So it is not only the authority of simple functionaries that they assume; they claim, further, a power which the Sovereign alone possesses. After such acts how could general indignation fail to be aroused?

Article 8. Missionaries shall not be allowed to claim, as belonging to the Church, the property which it may please them to designate; in this way no difficulty will arise. If the missionaries wish to buy a portion of land on which to build a church or hire a house in which to take up their residence, they must, before concluding the bargain, go with the real proprietor and make a declaration to the local authority who will examine whether the Fung Chony presents any obstacle. If the official decides that no inconvenience arises for the Fung Chony, it will then be necessary to ask the consent of the inhabitants of the place. These two formalities fulfilled, it will be necessary, besides, in the text of the contract, to follow the ruling published in the fourth year of the reign of Tong-tche, that is to say, to declare that the land belongs with full rights to Chinese Christians. It will not be allowed in the purchase of properties to make a transfer making use of another name than that of the real purchaser: it will also be forbidden to make

this transfer in a manner contrary to law, following the advice of dishonest people.

The missionaries residing constantly in China must strive to inspire confidence, so as not to excite the discontent and aversion of the people; but on the contrary to live on good terms with them without ever exciting suspicion. At this moment there is almost always discord between the two parties, and the cause of it is the conduct of the Christians. So as regards the property of the Church there have been claims during these last years in all the provinces, and the missionaries exact the restitution, without troubling themselves as to whether it wounds the susceptibility of the people or is injurious to their interests. Besides there are fine houses belonging to the literates that they claim and expel the proprietor from them at the shortest notice. But what is worst, and what wounds the dignity of the people, is that they often claim as their property yam'ens, places of assembly, temples held in high respect by the literates and the inhabitants of the neighbourhood.

Certainly, in each province are houses which formerly belonged to the Church; but note must be taken of the number of years which have passed since, and it must be remembered that Christians sold these houses, and that they have, perhaps, passed through the hands of several proprietors. It must also be considered that the house was, perhaps, old and dilapidated when sold, and that the purchaser has, perhaps, incurred great expense in repairs or has even built a new one. The missionaries take no account of all this, they exact the restitution, and do not even offer the least indemnity. Sometimes they even ask for repairs to be made, or if not, for a sum of money. Such conduct excites the indignation of the people, who look with no favourable eye on the missionaries. Such being the case no friendship can exist.

The facts which are stated in this Memorandum have been chosen as examples among many others to demonstrate what is irregular in the acts of the missionaries, and to prove the impossibility of Christians and non-Christians living harmoniously.

It is urgent, therefore, to seek a remedy for the evil; both one and the other will find it to their advantage, and it will obviate this sole question of the missions becoming fatal to the great interests of peace between China and the West.

We do not attempt to enumerate the many matters which are agitating in the provinces. The object is to separate the tares from the good grain, to punish the wicked in the interest of the good. With respect to commerce, for instance, merchants guilty of dishonesty are severely punished in order to protect the honour of commerce in general. From the time that the missionaries admit every one, without taking care to distinguish between the good and the bad, these last pour into the Christian community and support themselves on the missionaries to molest people of property and

despise the authority of the magistrates. Under these conditions the resentment of the multitude grows deep. If the entire Chinese people should, like the inhabitants of Tien-tsin, come to detest foreigners, the supreme authority itself could no longer be able to interpose efficaciously. Such are the dangers which the present situation implies.

The rules which we now propose are the last expression of our firm will to protect the missionaries, and have nothing in their import hostile to them. If they sincerely endeavour to conform themselves to them, good harmony might be maintained; if, on the other hand, the missionaries consider these same rules in the light of attempts upon their independence, or contrary to their rites, they may cease to preach their religion in China. The Chinese Government treats its Christian and its non-Christian subjects on a footing of perfect equality; that is the evident proof that it is not opposed to the work of the missions. In return, the missionaries, allowing themselves to be duped by the Christians, do not adhere faithfully to their duties. From this state of things a hatred of the masses must result, which it will be very difficult to combat, and a general overthrow of order, which will make all protection an impossibility. It would be far better from henceforth to speak the truth frankly.

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EPITOME OF THE CHINESE DESPATCH.

BY REV. L. N. WHEELER.

(From *The Christian Advocate*, New York.)

An event of no small importance to missionaries in China, and which should call out in their behalf the sympathies and prayers of the home Church, has recently transpired at the capital. Some weeks ago the several foreign ministers received a document from the Board of Foreign Affairs containing several propositions bearing upon missionary work throughout the Empire, and which, if approved, it was intended to embody and promulgate in the form of an Imperial edict. Through the kindness of S. W. Williams, LL.D., Secretary of the American Legation, I am enabled to give you these propositions. They are in brief as follows:

1. Orphan asylums established and maintained by missionaries hereafter to be placed under the supervision of native officials.

2. Females not to be allowed to engage in missionary work, and the assembling together for purposes of worship of persons of both sexes to be prohibited.

3. Foreign missionaries to be prevented from encroaching upon the rights of officials and gentry, and from despising and maltreating the people. Individuals so offending shall be sent home.

4. The course of justice shall not be interfered with by the missionary; but in all cases where foreigners and natives dwell together the laws shall be equitably executed.

5. French missionaries shall not be allowed to change passports, nor to transfer their passports to other people, and when change of residence occurs the proper officers shall be duly informed.

6. To prevent the admission of law-breakers into Christian societies the missionaries should hold a careful examination in the case of each candidate, and always insist on a period of probation; and, moreover, the number of converts, with their names shall be reported by each mission to the proper officials once a month, or at least once a quarter.

7. Missionaries shall not be allowed to override constituted authority, and they shall be prohibited from assuming the manner and style of mandarins. They shall not have the right to address a magistrate on behalf of any native; while their own matter shall be represented in the form and manner (that is, upon bended knees when in the magisterial presence) required of subjects.

8. No houses or lands shall be reclaimed by missionaries on the ground of old titles, and all purchases of property shall hereafter be made by native Churches, not in the name of the missionary.

It was claimed by the government that in consequence of the misconduct of foreign religious propagandists evils of long standing threatened the peace and good order of the country. It must be admitted that certain grave charges directly made or implied in this official communication are not wholly without foundation in fact; but it is equally true that Roman Catholic Missionaries, principally French, are the responsible parties. The misfortune is, however, that the government partly through ignorance, and, it is to be feared, partly of set purpose, is likely to confound Protestants with Romanists, and regard them as one in its deliberations and enactments on this subject. Should the original purpose of the authorities be carried out, missionaries and native converts would necessarily have to endure many hardships, and there would seem to be no escape from violent persecutions in various parts of the empire in consequence of the license and impetus that would be thus given to the superstitious ignorance of the masses, and the feeling of hostility entertained toward foreigners and their religion by the gentry and official classes.

The propositions of the government were responded to by foreign ministers in such a manner as gives every reason to hope that all danger at least for the present, is past. The reply of Mr. Low, our American representative, was very satisfactory. In his communication to Prince Kung and the other members of the Board of Foreign Affairs, his Excellency remarks that it would seem hardly necessary for him to reply on several points, as they appear to have reference only to (French) Roman Catholics

Protestant missionaries have never been accused of interfering with judicial cases, and should they make the attempt they would not be upheld in such a course. By prompt and judicious action on the part of the magistrates, under the provisions of the treaty, most of the evils complained of might, in all probability, be easily remedied. As to the proposition concerning female missionaries, etc., Mr. Low, among other things, observes that the elevation of women is the glory of western countries, and should the Imperial wishes in this particular come to be generally known in the West, they will be regarded as indicating a most unwise policy. He concludes by desiring Prince Kung and his associates at the Foreign Office to look into the Holy Scriptures, where may be found those principles and doctrines under whose influence foreign countries have become great and powerful.

PEKING, April 25, 1871.

THE CHINESE CIRCULAR ON FOREIGN MISSIONS.

BY REV. GRIFFITH JOHN.

(From Shanghai Evening Courier).

There can be no doubt now as to the substantial accuracy of the telegram received from Shanghai some weeks ago, informing us of the Chinese Government in respect to Christian missions. In a despatch to the Foreign Ministers, it is demanded that the missionaries, except at Treaty Ports, shall be considered as Chinese subjects; that teaching against Confucius and Chinese doctrine shall be forbidden, and that female schools shall be abolished. It is also declared that women will not be allowed to attend at religious services, and that, in the event of another massacre, compensation will not be granted, and actual murder only will be punishable.

These demands strike at the very root of Christian missions in China, and they will, if complied with, close every church, chapel, and school in the land.

In demanding that the missionaries in the interior shall be considered Chinese subjects, it is intended not only to prevent further expansion, but also to break up all the existing inland establishments; for the Chinese know perfectly well that no missionary would enter the interior on such a condition. To do so would be an act of folly as

well as of self-immolation. To become a Chinese subject means to become liable to imprisonment, torture, and death, without hardly the *form* of trial. He would be allowed to teach nothing but what might be deemed right and fit by the Government; he would be constantly surrounded by spies and emissaries; his services would be constantly interrupted by Government officers; his native assistants would be seized and tortured; and the heathen would be scared away from his neighbourhood. He would soon find himself alone, useless, subject to insufferable indignities and maltreatment, and at the same time utterly powerless to effect the least good.

In demanding that the missionaries shall teach nothing against Confucius and Chinese doctrine, it is intended to suppress Christian teaching universally, so far as it is distinctive, and thus render our residence even at the ports perfectly harmless. It is a mistake to suppose that the missionaries indulge in vituperative language when speaking of Confucius. The old sage is generally spoken of with the greatest respect both as a man and as a teacher. Of course the missionary cannot admit that he was sinless, infallible and perfect, and he is bound to maintain that it is idolatry to worship him as God. But he is not blind enough not to see that it would be impolitic as well as wrong to make a man who holds—and justly holds—such a place in the esteem and affection of the whole nation as Confucius does an object of constant public attack. But what the Chinese mean by not teaching anything contrary to Confucius is something very much more sweeping and to the point than this. They mean that nothing shall be taught contrary to the Confucian classics, and, therefore, that it shall be a crime to speak against the State religion, ancestral worship, the worship of heaven and earth, the worship of Confucius, and a host of other idolatrous rights and practices. The missionary must not teach the Christian doctrine of sin and atonement, because it is opposed to the Chinese doctrine; and he must not say that Christ is greater than Con-

fucius because that would be speaking against Confucius. Even the doctrine of the unity of God could not be taught without transgressing the law; for, according to Chinese doctrine, there are gods many, and a host of them are of the Emperor's own making.

In demanding the abolition of female schools, and disallowing the attendance of women at religious services, the Chinese Government is aiming at the very life of our churches. During the last ten years, great efforts have been made at all the stations to influence the female population; and the results have been encouraging on the whole. There are at present between six and seven thousand communicants in connection with the various missions in China; and of these two thousand, at least, are women. Our success in the future depends, to a great extent, on the development of this feature in our work. Give us the mothers and daughters of China, and China must soon become Christ's; without them we shall never feel that an impression has been made on the nation. Does the Chinese Government see this? And is this demand made in order to prevent Christianity from taking root in the land? I think so. The degradation of women is a principal feature in Chinese civilization; and every pains is taken to remind her of her inferiority, and to keep her in her proper place. Her education is entirely neglected. An educated woman is a phenomenon in the country. "You can teach monkeys and parrots to imitate certain actions; so it is possible to teach girls something too." So speak the Chinese of the female sex. Now, the tendency of female schools, and of the attendance of women at Divine service, is to knock all that on the head—to enfranchise women, and to lift her to her proper place in society; and this is, doubtless, one reason why the Chinese Government would like to put an end to these institutions. It must be admitted that it is contrary to the Chinese theory of propriety for women to appear in public, and especially to mingle with the men in public assemblies. Still it is a very common thing to see them going to the temples by hundreds; and at

theatrical performances they are as numerous as the men.

There can be no mistaking of the import of the declaration that no compensation will be allowed in the event of another massacre, and that actual murder alone will be punishable. It simply means this: "The above are our terms. Let the missionaries submit to them if they please; but if they are determined to go to on converting our people in opposition to our wishes, they must bear the consequences. We will not kill them, but we will pull down or burn their houses and chapels, and leave them half dead in the midst of the ruins, and no satisfaction of any kind will be granted."

Thus it is perfectly clear that the Chinese Government is determined to make an effort to stamp Christianity out of the land. We naturally ask what has emboldened the Government to put forth these demands at this particular time? The reason is not far to seek. For three years the Chinese have been pursuing a line of policy with the one object of restricting and ultimately dissolving all foreign relations in view, and they have the pleasure of finding that they can go on doing so without being in the least suspected. There can be no doubt that the mandarins have been at the bottom of all the outrages which have occurred since the Yang-Chow riot. In respect to Tientsin this can be proved to a demonstration; and yet Mr. Wade, in writing to the Earl of Clarendon, feels bound to combat the impression that the discontent was sheerly the work of the authorities and influential classes. In 1868 the Chinese Government, in prospect of the revision of the Tientsin Treaty, requested the opinion of the high functionaries of the realm on the foreign question. Copies of some of the secret memorials presented to the Throne fell into the hands of the foreigners. In all these memorials the presence of the hated foreigner was spoken of as a calamity, and his ultimate expulsion taken for granted. Tseng-kwo-fan stated that the true policy was that of wiping out China's shame, without at the same time allowing the other parties to suspect it. Ting,

the governor of Kiang Su, advised that a strong popular feeling should be got up against the extension of foreign intercourse, for public opinion, he added, is highly respected in England and America. Such was the policy proposed; it was adopted there and then, and the various riots and murders which have occurred since have sprung out of it. But the marvellous fact in connection with the whole is, that our representatives at Peking don't see. The upshot of each disturbance, as well as the blindness of the foreign Ministers, has encouraged the Chinese to interfere. The action of the Consul in the Yang-Chow affair was disapproved by the Home Government; Gibson was severely reprimanded on account of his action in the Formosa difficulty; the Rev. J. Williamson was murdered at a village within thirty-five miles of Tientsin, and hardly any notice was taken of the event; an atrocious crime is committed at Tientsin, when twenty-one victims meet a barbarous death under the eyes of the officials; and a few obscure individuals are executed, and are led to the place of execution in grand costume and with the honours of martyrs. The real culprits are set free and the Chinese Government is declared guiltless!

The effect of all this on the Chinese mind has been to lead them to think that our Ministers may be cajoled and bamboozled to an unlimited extent, and that the hour has come to get rid of one class of foreigners at least. They have succeeded in getting up a popular feeling against the missionaries, and they have succeeded, too, in persuading the Foreign Ministers to believe that it has been got up in spite of themselves. France is crushed and unable to interfere, and the Chinese know that the British Government care nothing about missions, and that the development of commerce is the sole effect of the English treaties. Hence, the reason why these demands here have been made. I trust the British Government will take a correct and enlightened view of the whole subject. The lives of thousands of eminent men and women who have embraced Christianity through the teaching of the missionaries, are in

danger. If these demands are complied with, Christian teaching will be suppressed throughout the empire, and a terrible persecution will break forth. Besides, the Chinese will only be emboldened to persevere in their mad scheme, and another war will become inevitable, for their aim, *most assuredly*, is to break up all existing relations.—
(*The Non-Conformist.*)

THE CHINESE GOVERNMENT AND CHRISTIAN MISSIONS.

BY REV. GRIFFITH JOHN.

To the Editor of the Nonconformist.

Sir, As it is highly important that the British public should form a correct opinion in respect to the Chinese circular, I send you the substance of a few notes that were jotted down by me immediately on its receipt. Since then two highly-esteemed missionaries have given forth their views on this important document; and it is a fact worthy of remark, that our impressions coincide almost entirely, though we have had no opportunity of influencing each other. I find, also, that some who at first reviewed it in a favourable light have been convinced, by a more careful study, that it contains many dangerous clauses. Mr. H. M. Matheson, a gentleman well acquainted with China, is one of them. His words, as they appear in the *Weekly Review*, are as follows:—"In the articles some provisions are introduced which, if taken literally, and accepted by our Government, are susceptible of an application very hostile both to the Roman Catholic and Protestant missions, and I confess that I am more than ever satisfied that the only safe course in dealing with the Government of China is to stand firmly on the rights which are guaranteed to British subjects under the treaties." The following are my notes:—

The circular proves conclusively that the Chinese Government have

no charges to bring against the Protestant missionaries. Protestantism is mentioned but once, and then in a way that indicates a decided preference for it. "The people in general, unaware of the difference which exists between Protestantism and Catholicism, confound these two religions under this latter denomination." Not a single allusion is made to those disturbances, (such as those of Yang-Chow, Ngan-King, and Formosa) with which the Protestant missionaries have been more especially connected. It was thought at the time that those riots had been caused by the indiscreet conduct of the missionaries, and the members of the "Inland mission" were very generally and severely censured. The despatch is, it seems to me, a satisfactory answer to the many unfounded imputations which have been heaped upon us during the last three years in this country.

The statement that "trade has in no degree occasioned differences between China and the Powers," whilst the missions "engender ever-increasing abuses," is simply untrue. Missions had nothing to do with our first and second wars with China; and trade was the principal cause of difference in Formosa. The object of this statement is to make out a strong case against missions.

It must be admitted, nevertheless, that there is much truth in the charges brought against the Roman Catholic missionaries and their mode of conducting their operations. The French Protectorate in China, and the arrogant assumptions of the bishops and priests in many parts of the country, cannot be defended on any principle whatever; and the Chinese Government are perfectly right in protesting against both, and in declaring that they shall be tolerated no longer. They are extremely offensive to the government, and are great obstacles to the progress of Christianity among the people. We,

as Protestant missionaries, can have nothing to say to the circular so far as it aims at remedying these abuses. Still we must beware of the palpable exaggeration of this *ex parte* statement.

But whilst the despatch deals principally with the Roman Catholic missions in China, it would be a great mistake to suppose that the regulations are not intended to apply to the Protestant missions as well. The conduct of the priests has supplied the Government with a plausible *excuse* for addressing the circular to the representatives of foreign Powers, but the cause is to be found in something far deeper. The anti-foreign spirit and policy of the mandarins and scholars are at the bottom of it; and the object at which it aims is the suppression of missions, be they Protestant or Roman Catholic.

The Protestant missionaries, it seems to me, have nothing to request but to be allowed to continue to enjoy the privileges which they have hitherto enjoyed, and that on the grounds that they have done nothing to forfeit their claims to them, and that it is utterly impossible that the abuses of which the Chinese Government complains should spring up under the kind of protection which is extended to them. Let abuses be remedied; let infractions of treaty stipulations be punished; but let the treaty itself stand. Now, I object to this circular because it aims at a great deal more than the rectification of wrongs; and that it will, if accepted by our Government, make void the toleration clause, and most effectively neutralize our evangelistic efforts. Let us glance at these regulations.

Article 1. In this article the massacre of Tientsin is ascribed to the suspicions and hatred of the people, nourished and excited by the manner in which the orphanages are conducted; and it is recommended that they

should be abolished and transported to Europe. Whilst I have always regarded these institutions as a mistake in China, and should be glad to see them given up, I maintain that the mandarins and scholars (and not the people) are responsible for that terrible outrage, and that the bearing of the Government in respect to it can be explained only on the supposition that it approves of the deed. But this article need not be taken into consideration by us, as it refers to a matter which concerns the Roman Catholics exclusively.

Article 2. This article forbids the attendance of women at public services, and aims at the suppression of female teaching and female learning in connection with missions. If accepted, not a woman will dare enter a place of worship. I have touched on this point in your issue of the 7th inst.

Article 3. In this article various charges are brought against the Roman Catholic missionaries in order to show that they "place themselves without the pale of the law," and that they "ought to submit themselves to the authority of the magistrates." Its aim seems to be the subjection of the missionary to the local magistrates, and the suppression of all teaching contrary to the doctrine of Confucius. I have already dealt with these points in the letter referred to above. The charges, if they can be substantiated, apply to the emissaries of Rome only. Protestant missionaries never attempt to stand between the converts and the operations of the laws of their country and the obligations of citizenship. They interfere only when the converts are persecuted on account of their religion, and this interference consists in bringing the case before the magistrate. In the past they have not shown the least desire to place themselves in a "kind of exceptional independence," and all they desire in the future is to be

regarded as British and not Chinese subjects. But this article would rob the missionary of this privilege (a privilege enjoyed by all Englishmen, not excepting those in Chinese employ), and place him in a kind of exceptional dependence by treating him as a Chinese subject.

Article 4. According to this article, indemnities are not to be claimed, and, above all, the abettors of the crime are not to be sought in order to exact certain sums from them. "The individuals who commit disorders ordinarily belong to the lowest class of the people. When they are guilty of some crime they are seized and punished; but accusations ought not to be brought against the literates to exact from them large indemnities. Such conduct excites hatred." It is highly important that we should not allow ourselves to be imposed upon by the speciousness of this regulation. Considering that the officials and the literati have been the institutors of all the disturbances, murders, and massacres of the last three years, and that their animus remains unchanged, it is difficult to read this article without feeling incensed at its cool impudence and cruel treachery. I repeat it, the people of China are completely in the hands of the mandarins and gentry, and seldom perpetrate an outrage except at their instigation. The latter are the really responsible parties, and it is of the last moment that they should be held responsible as abettors in every case. Let them understand that they may securely screen themselves behind the people, and there will be no end to outrages. There are tens of thousands in China who are prepared to commit the foulest crimes at the risk of their lives for a small consideration of money.

Article 5. This article deals with the system of passports, and proposes certain restrictions in order to rectify certain abuses. All we ask is to

be placed on the same footing in respect to passports as other British subjects.

Article 6. This article aims at bringing our missionary operations under Government control. A person wishing to be admitted to the privileges of religion is to be examined as to whether he has committed any crime, the authorities are to be notified of the day of admittance, and of other particulars concerning the individual; every month, or at least every three months, the authorities ought to be informed of the number of conversions, and at stated periods the local officials go in person and inspect the missions. We who know the hostile temper of the Chinese Government have no difficulty in seeing through this scheme. It simply means that our members are to be placed under a kind of police surveillance, that in the future none are to be admitted without the permission of the mandarins, and that the accession of church-members is to be regulated by State policy and official prejudice. The people will be made to understand that the surest way of exposing themselves to the charge of being criminals will be to become candidates for baptism.

Article 7. This article states that the missionaries ought to observe Chinese customs, and that when they visit the mandarins they must observe the same ceremonies as those exacted from the literati. So far as this regulation aims at the putting at end to certain assumptions of the bishops and priests, it has my entire sympathy and approval. They assume ranks, I am told, which correspond with the official ranks, and visit the mandarins as their equals or inferiors accordingly. All this is unjustifiable, and ought to be done away with; but I decidedly object to being placed on the same footing as the literati, for I cannot kneel on both knees and knock my forehead on the

ground before any human being. I am willing to pay them the same marks of respect that are required of me when visiting our own authorities, and the Chinese Government need nothing more in order to correct the abuses of which they complain.

Article 8. This article relates to the purchasing of ground and the hiring of houses. There is much truth in what is said here about the manner in which the Roman Catholic missionaries have been exacting the restitution of property, but it is difficult to see what that has to do with the regulation, that "If the missionaries wish to buy a portion of land on which to build a church, or hire a house in which to take up their residence, they must before concluding the bargain go with the real proprietor and make a declaration to the local authority, who will examine whether the Fung Shwei (Chinese geomancy) presents any obstacle, and if the official decides that no inconvenience arises from the Fung Shwei it will be necessary to ask the consent of the inhabitants of the place." It is a fact that the Chinese believe most firmly in their "wind and water" superstition, and that a building is never erected without consulting it. But it is also a fact that in spite of the Fung Shwei, we have no difficulty in purchasing land or hiring houses whilst we have to deal with the people alone. The people are always willing to sell, and our difficulties arise solely from the opposition of the mandarins and gentry. The real aim of this regulation is to keep the missionaries out of the cities and towns; for the people are at the bidding of the mandarins, and it can be always shown that the Fung Shwei is not favorable. On this point I am speaking from experience.

Such, it seems to me, is the tenor and aim of this circular. It is a very able document, and worthy of a care-

ful study. But it is very artfully framed, and well calculated to mislead those who are not thoroughly acquainted with the Chinese character. If accepted it will greatly affect our operations, if not entirely neutralise them. The Chinese Government might as well have asked for the unconditional repeal of the "toleration clause" in the Tientsin Treaty. Indeed that would have been the most straightforward and dignified course, for the real object of these regulations is to make it null and void.—(*Shanghai Evening Courier*).

June 30, 1871.

THE MISSIONARY QUESTION.

BY JOHN CHALMERS D. D.

"Do you wish the British Government to insist upon upholding Protestant Missions in foreign lands by forcible intervention?"
To the Editor of the "CHINA MAIL."

SIR.—The *Nonconformist* demands from the Rev. Griffith John, when commenting on his letter (June 7), which appeared in the *China Mail* of Saturday last; a categorical answer to the question standing at the head of this paper. An answer in the affirmative would, apparently, horrify the Christian Editor and that portion of the Christian public that he represents. An answer in the negative would probably be followed by an exhortation to Mr John and all his kind for ever after to hold their peace; and to be ready to face persecution, if need be, in the true spirit of Christian martyrs. As this question is pressed upon all the missionary body, I will endeavour to answer for myself, in the light of present events.

Walking about here in Canton in the midst of the grand excitement created by "Shan-sin-fan," it is perhaps difficult to realize the full force of the abstract principle involved in the *Nonconformist's* question. Indeed it is to be feared that the Protestant Missionaries in this country, generally if one may judge from their frequent appeals and remonstrance: ad-

ressed to their respective Governments, and to the public, are not sufficiently in love with the martyr's crown to please either their friends or their enemies. It is vain for us to seek to make it appear that we crave "forcible intervention" purely on political grounds, while we really wish to be maintained in this country in our official position as missionaries. Yet I am not certain that it is not the wish of us to be so maintained, by menace of physical force, or, if need be, by its application.

After making all due allowance for misrepresentations on the part of Chinese and perhaps of others, it is impossible to deny that the present trouble, with foreigners involves a question of religious propagandism. It involves, it is true, political, commercial, social, and many other questions; but it is equally true that religion has to do with the present excitement; whether more or less than other subjects it is needless to inquire. Difference of religion is *one* of the many causes of Chinese hostility to foreigners. The minds of Chinese patriots are filled with dread, because they think, not without reason, that our intention is to convert the people to our religion, to our politics, to our philosophy, to our science and civilization, and finally to draw them into the "comity of nations," or rather to bring them into a position of subordination to ourselves.

Here Christianity comes in conflict with Confucianism, Buddhism and Taoism, or, to speak of them collectively, with a stupendous and complex mass of heathen philosophy and superstition. Of these heathen systems I make bold to affirm, that as they are exemplified in the actual condition of the Chinese people, their ideal excellence almost entirely disappears. Under the outward show of politeness and refinement imparted to the educated Chinese chiefly by Confucianism, there lies almost nothing but cunning, ignorance, rudeness, vulgarity, obscenity, coupled with superstition, vainglory, arrogant assumption and inveterate hatred of everything foreign. What does remain of nobler qualities in a Chinese mind belongs rather to the divine element, in man as he came from

his Maker's hand, than to any cultivation of the nature by either of the schools. There are indeed great diversities of character among this people as well as among any other; but making the fullest allowance for honourable exceptions, their moral and religious condition is so degraded and so little if at all better than that of the most barbarous savages, that the close contemplation of it fills any benevolent mind with unutterable pain. What Lord Macaulay said of India applies with equal force to China: "The conversion of the whole people to the worst form that Christianity ever wore in the darkest ages, would be a happy event. It is not necessary that a man should be a Christian to wish for the propagation of Christianity in India" (or China). "It is sufficient that he be a European, not much below the ordinary European level of good sense and humanity."

Not being "rogues," but in general more or less of "enthusiasts" (the alternative offered us by an English nobleman is perfectly just), we, missionaries, naturally have an intense desire for the propagation of Christianity in China. Some may doubt our qualifications, or question our calling. But let it be supposed for the sake of argument that we are good and true Christian teachers such as the first propagators of Christianity were. We are here under a condition of things far different from theirs. We are here under the protection of powerful Christian nations. Force in some shape or another has been employed in order to secure that we and other foreigners may be here at all, and force in some shape or another has to be applied from time to time to enable us to remain here. But for the "gun-boat" we evidently could not remain. But for the "gun boat" we could not put into circulation a single Bible or tract. But for the "gun-boat" every genuine convert to Christianity would have to hide himself away or be killed. In desiring forcible intervention, therefore, we only desire a continuation of what we have had more or less along. And why not? Has it been discovered since Lord

Elgin concluded the Treaty with China, that the introduction into it of clauses requiring the protection of Protestant missions, was a thing contrary to some abstract principle of the Christian religion? Then, I am sorry to hear it. But I cannot feel it. If Oliver Cromwell, the grand old hero of Nonconformity, were at the helm of affairs now, I suspect he would make short work of such an abstract principle as that. If you saw your neighbour beating his son to death because he refused to bow down and worship a block of wood; if the man were as physically weak as morally depraved, and you were possessed of a giant's strength, you would not waste much time in idle speculation as to the rights of the individual, and the law of non-intervention. That man's religion is not a thing to be respected, or endured. You would lay your strong hand upon him, and require of him a cessation of that kind of religious zeal, simply because you could not and would not stand it. The case of the nation is only the case of the man multiplied by millions. The giant-powers of Europe may with equal justice and humanity, and with equal effect, say to the Chinese so-called gentry and mandarins, "Cease from persecuting these Christians, for it is a thing we can on no account permit." It is utterly impossible for me to see how this would not be a much nobler course of proceeding than to stand quietly by and allow the persecution to be carried out to the bitter end. Yet this is the only kind of "forcible intervention" that any intelligent Englishman could imagine for a moment that we are wishing for. The idea that we are desirous of forcing Christianity upon the people, or of establishing a protectorate over our converts, is too preposterous to be seriously noticed. Of course it is our duty to bring well authenticated cases of persecution to the notice of our consuls. But after all that can be done, there is little danger of our converts being altogether bereft of the blessedness and reward appropriate to those that are reviled, and persecuted and spoken evil of falsely.

It is not true that the whole people of China, or any great proportion of them, are opposed to our work, or wish to have the country rid of us. It was generally said, and it seemed highly probable, about the 20th of last month, that 70 or 80 per cent. of the population of Canton city believed that the "Shan-sin-fan" was a poisonous drug put into circulation by foreigners, especially by missionaries. If such was the case it is evident that these 70 or 80 per cent. were in a state of innocent ignorance of the real origin of the "powder," and of the complicated plot therewith connected, by which it was sought to injure the foreigners and the Christians. The hostility and suspicion manifested by these 70 or 80 per cent. of the people for a week or ten days were natural enough, but are no index of their permanent state of feeling towards us. The mass of the people have not habitually or spontaneously any such bitter enmity in their hearts to foreigners and to Christianity, and for its having existed even for a time, only some part of the remaining 20 or 30 per cent. are responsible. It is reasonable to suppose that from 10 to 20 per cent. of the people are too intelligent, or too much connected with foreigners and their interests, either to take any part in such a diabolical plot, or to believe in the absurd and detestable reports which its promoters circulated. In this way it is easy to arrive at the conclusion that only a small fraction of the whole population is to blame for all the trouble that has arisen. To what class or classes, then, do the mischief-makers belong? I think it will be found that they are distributed unequally among the higher, middle and lower classes, belonging in the main to the two extremes, the officials (including the gentry or literati) and the roughs. The latter become the victims when foreign influence requires punishment to be exacted. The former only come to the front when open hostility to foreigners is thought to be safe. The attitude of the gentry in Fatshan, after the chapel was burnt there, till within a very recent period, and the amount of money and time, as well as

in some cases scholarship, systematically devoted to the carrying out of the recent plot, sufficiently shew that a portion of the higher class was actively concerned in both cases. In the country and in country towns the leadership of one or more of the gentry is often openly avowed by the rabble, and patent to the whole community. How high up in the scale these machinations may be traced in Canton itself we have no certain means of knowing; but facts like that which Mr Krolezyk has brought to notice, that some months ago a graduate employed by Government to preach at Sheklung, was in the habit of taking for his text-book the grossly obscene and anti-foreign publication known as the *Death-blow to Corrupt Doctrines*, lead one to fear that the highest are not free from sympathy and complicity in this matter.

It is the duty of the Chinese authorities to control and punish the outbreaks of the rabble, and in general they are perfectly able to do so. Whenever they make the excuse that they cannot control them, it is because some of the officials themselves or the gentry are secretly backing them up. We therefore feel in such cases, not only that we ourselves and our converts are suffering gross injustice, but that the mass of the people, say 70 or 80 per cent. are, for the sake of undoing us, liable to be terrified and provoked to violence by the machinations of a few, these few including some of the highest in the land, officials perhaps, whom no body has the inclination or the power to control or punish, unless the powerful and enlightened Christian nations do it. For any one of these nations to enforce the good behaviour of those "gentry," would be an easy, inexpensive and bloodless undertaking compared with any European or American war, and the benefits and blessings accruing from it to hundreds of millions would be beyond all estimation. Do I wish it? I cannot but say yes. I have no personal complaint to make against the British Government; on the contrary, I have to thank Her Majesty's representatives for the courteous manner in which they

have again and again listened to my small complaints and done their best to procure redress. I leave the Government to attend to its own affairs while I attend to mine. If the Government has made mistakes in the past in dealing with China, I trust it will be wisely guided so as to avoid them in the future. But may the day be far off when the British public shall move the Government to withdraw its protection from the China mission by relaxing the stipulations of Lord Elgin's Treaty!

Canton, 3rd August, 1871.

**THE TSUNG-LI-YAMEN MISSION
CIRCULAR: No. 1.**

BY W. M.

Aug. 24th 1871.

To the Editor of the

"SHANGHAI EVENING COURIER."

SIR,—Your insertions of late in regard to the famous Missionary despatch shew the very different opinions current on the subject. Some look at it as foreboding a course of action on the part of the Chinese authorities that is only fraught with mischief to Missionary work in China. Others think of it as a very reasonable document, and can see no ground for alarm in it at all.

I beg to express a few independent sentiments on the matter, which may or may not be considered worthy of notice.

1.—The Chinese Government has the right of appeal or representation as to the working of Missionary Agency in this country. This is all they plead for in the present instance. Allow that they have granted permission to carry on such operations under the treaty, it is not unlikely that they may find certain things in connection with them, of which they may see reason to complain. The same is the case on the other side. The foreigners feel themselves justified in asking various alterations in

the treaty, or in the observance of it, as they find the working of it injurious to their interests. There is no undue assumption of authority, and there is no summary execution of what is proposed in the several articles of the despatch, but the writers of it simply state the difficulties they labour under in regard to the Missionary part of the treaty, and request the careful consideration of what seems to them proper in the circumstances.

2.—The Foreign Ministers are under obligation to enquire into the subject, and see whether or not the things complained of actually exist, or if they demand the remedy suggested by the despatch. These Ministers are responsible for having made the treaty. They have been appointed to superintend and sustain it in its operations, and it is their part to examine if it is fairly carried out or can be reasonably objected to. In the present instance, strong representations have been officially addressed to them of the evil working of certain elements of it. By all means let them take up the appeal individually or collectively, form a well grounded judgment upon it, and state their conclusion to the authors of the despatch in question. To ignore it altogether or treat it with indifference—in any other way, indeed, than its importance demands, were unbecoming the occasion and dishonouring to themselves. On the one hand, it is theirs to enquire if the matters complained of are just or not, if they admit of rectification or are utterly unfounded and false; and on the other, to report their decision to the supreme authorities and hold them responsible for any uncall for interference on their part.

3.—It is the duty of Missionaries to conduct their operations in a way that can give no reason for suspicion or reproach. There are certain proprieties in a heathen land like this,

to which a degree of deference might be paid, and in keeping with which missionary and philanthropic work could be carried out to the utmost. A total disregard of these, however, might prove more hurtful than otherwise, and act as a barrier to all right progress. In view of the Missionaries being under treaty stipulations, they are as much subject to control in their operations, as the mercantile classes are, and out of regard simply for this surveillance, their procedure should be of a kind that will stand the closest inspection, and not give occasion to the enemy to blaspheme. The manners and customs of the people among whom they labour deserve consideration, as in some measure regulating their course of action, otherwise they might give offence that could easily be avoided without any detriment to the cause in which they are engaged. We allude only to general principles, without specifying details that will occur to every one acquainted with the subject.

4.—When opposition is raised to Missionary work in any part of the field we hardly deem it right and proper that the foreign authorities should be constantly appealed to in regard to it. We are told only to expect such opposition, and it is by other means than force and Consular intervention that it is to be met and overcome. The history of Missions has been written in tears and blood, and it is glorious in very consequence of it. Not that we are to covet such a thing in China, any more than personal affliction, for the sake of its sanctified effects, but we have little faith in the working of Christianity, when it is upheld and insisted on by the civil power, either at home or abroad. If the Chinese refuse certain privileges that we ask at their hands, and reject the Gospel and its messengers, there is nothing to be surprised at in it; we believe in the

ultimate progress of the truth by higher means and agencies than man can devise. The Missionary may be driven from his post, his labours may be stopped, and a blight, apparently, may come over the whole. Let it be so. It is what has occurred in other fields that are now yielding a glorious harvest, after many years of painful and patient suffering.

Our own ideas of the despatch are not at all so apprehensive as others seem to entertain. It even suggests to us certain elements of improvement in the course of mission work, while it lays various things before the parties concerned that demand their attentive consideration. As it is, we anticipate none of the very grave and serious evils, of which an almost harrowing picture has been drawn.

No. II.

SIR.—I notice that several of the home papers by last mail are still contending about the Chinese despatch, and parties more or less acquainted with the subject are urging their respective opinions. Allow me to express my own views on some of the details of the despatch, which may appear rather peculiar, but may not be controverted simply on that account.

1.—The prevailing tone of the above papers is one of outcry against the Chinese government. Far be it from me to defend it in many of its leading characteristics. There is ample room for emendation in its policy, and foreigners may well denounce the course and conduct of its representatives. But may it not be said on the other hand, that a similar outcry is raised against the various governments at home? Their principles and policy are largely controverted, and there is too much reason for it, whether we judge of it on party grounds, or on higher and interna-

tional considerations. It is vain to reply that taking the West as a whole it is combined in sentiment against the East, whatever difference of opinion obtains in its own case. Looking at either the English or continental papers, one is amazed not only at the free expression of thought and feeling on almost every conceivable point, but at the acrimony and denunciation connected with it. If there is any truth in the charges thus alleged, one would think the parties in question must be blameworthy in the extreme. We simply refer to this as indicating that the mere outcry against the Chinese government is of no weight in itself, for this is the very thing most common at home on a great variety of subjects, and specially in relation to those who have the conduct of affairs in their hands.

2.—The Chinese despatch is condemned because it forbids missionaries speaking ill of Confucius. Is there anything surprising in this? Would it not be strange were it otherwise? It is the course adopted by all heathen powers in relation to their peculiar systems and observances, as it has been at all events under the Papal sway in the matter of Christianity. But is there any urgent occasion for disparaging the sage of China in the public labours of the missionaries? We do not read that Paul did so in regard to the sages and scholars of his day, except it may be by implication in some of his epistles to the churches. Nay, he quoted with approbation various of their writings in proof of what he was saying, and this is an admirable practice for missionaries to observe in regard to the Confucian classics. At the same time, knowing the strong prejudices of the Chinese in the matter of their ancient sage, their attempt to forbid any depreciation of him is not at all wonderful, and it might act as a check to unguarded and un-

warranted statements being made about him. The great point is to let the true light shine, in order that the darkness may flee away.

3.—The despatch is objected to on account of its opposing the habit of women going to Christian churches. This is in keeping with the frequent interdicts against women entering the temples. It certainly does not comport with Chinese ideas of propriety that they should do so, and it operates as a barrier to respectable women coming in large numbers to the places of worship. Happily it has been overcome in many instances; but this does not affect the native conceptions on the matter. We might well couple this with the practice of the Romanists in the case of the confessional, &c., to which the article before us specially applies. It is even found necessary to make a separation between the sexes in the various Protestant chapels, and in some places a curtain divides the two, so as to comply as much as possible with the prevailing views on the subject. Whether the thing is suggestive of men and women meeting at different times and places until the Chinese improve, according to our notions, in their opinions on the point, we shall not at present say. Only, the circumstances in which we are here placed are worthy of consideration, as bearing upon all endeavours to evangelize the female portion of the community. That women largely go to the temples in spite of the interdicts that are occasionally issued, may be adduced as an argument in the case before us, for their sex attending the churches; and the practice itself under proper regulation is helpful in breaking down the restrictions existing in China with regard to them. Certainly it would be a matter for regret were it positively forbidden, though the evil effects of it might be counteracted by other arrangements.

4.—It is looked upon as an abhorrent thing that missionaries residing in the interior should be subject to the laws of China. From a Chinese point of view, there is nothing very surprising in this proposal, any more than the habit of Chinese living under foreign laws and customs when they go abroad. Of course, we resent it from what we know or apprehend of the working of these laws, though our claims as to a superior style of things are equally repudiated by the Chinese. But we must not forget that the article in question is proposed on account of certain arrogant assumptions made by a class of religionists which have given the authorities no small amount of trouble. So long as the Chinese form an independent nation, they make this demand, that foreigners in the interior shall be what their countrymen are in England or America, subject to their institutions, and if they do not like it, they are not compelled to go there at all. What the first apostles and others would have done in the circumstances need not be adverted to; nay, what they actually did in a like case is well known. When Paul could plead that he was free-born and was able to make an appeal to Cæsar, he did it and it was acknowledged. The same claim and standing may easily be made by missionaries in their personal, though not their official capacity, and however much it might subject them to inconvenience, let them bear it in the meanwhile until better times dawn.

5.—The restriction of missionaries to certain localities, and their registration accordingly, are looked upon as intolerable. Under this head, it were well that the occasion of the proposal were kept in mind. It would seem as if the privilege hitherto granted had been sometimes abused. Be this as it may, let us not forget the unbounded facility that missionaries have enjoyed in travel-

ling in the interior. In what other part of the world has it obtained, in connection with the preaching and dissemination of ideas totally subversive of the established order of things? The attempt to do this, in any Western country, as has been done in China, would at once be put down, and missionaries cannot be too thankful for the opportunities accorded to them in carrying out their work. The withdrawal of these in any form would by no means be a wonderful thing, and while some would demand the right at the hands of government, others might yield to circumstances, and act as their predecessors have done in times of persecution and trial.

6.—The establishment of orphanages and similar institutions is opposed in the Circular, which is, therefore, condemned. We admit the great utility of such places in a country like China, and they are worthy of all praise. Nay, the people themselves approve of them highly, and have long been at work in the same way. Only, it can be reasonably objected to that these institutions should be open to inspection, and that the demands made at home in regard to convents and like places should be acceded to here. The government of China claims the control of all benevolent establishments, and if it allows their existence at the hands of foreigners, it should be at liberty to act fairly and honestly towards them. If these are conducted in a secret or domineering manner, as if the government had no right of surveillance and no control whatever in regard to them, it is not to be thought strange that it should consider it a ground of offence, and as giving rise to calumny and reproach. It is suggested in the despatch that the converts in any one place should not exceed a certain number, and that the whole should be registered in the official records. This proposal is not

to be wondered at, if only a tithe of the stories current about the Roman Catholics are true. We believe they are greatly exaggerated, but certain things do occur which tend to exasperate the authorities and the people. Taken in connection with the assumption of authority by the priests, and their interference on behalf of their converts, rightly or wrongly, the Chinese government feels necessitated to adopt measures against the whole affair. Protestants have nothing to hide in their operations, and presume not on any official equality with the mandarins. At the same time there would be reasonable objection to the registration of the converts. They must be their own witnesses, and their acceptance of Christianity cannot be followed, as far as the missionaries are concerned, with their names being entered on the boards of the yamen. We are satisfied that this may be easily avoided by claiming no special privileges on their account, and placing them simply in the circumstances of Christian converts in all ages and countries.

Lastly.—Objection is made in the Circular to the presence and operation of female missionaries. The ground of this may be readily discovered, and if any home government had felt the inconvenience arising from the employment of these devoted women, which the Chinese profess to have done, a similar objection might be raised by them. The work of such a class of persons in this country is highly honourable and necessary, only it needs to be conducted in a way that cannot reasonably offend the prejudices of this people. Little difficulty may be experienced on this head, but if the charitable and self-denying labours of these excellent women tend in any wise to excite the suspicion and ill-will of the populace, the suggestion of the government may not be uncalled for from its point of view.

A general survey of the whole subject, as it bears upon foreign rights and international relations, may be made the theme of another letter.

Aug 29, 1871.

No. III.

SIR,—In resuming the consideration of the above subject, and looking at it in its various bearings, I would notice it from a political, missionary, Catholic and Protestant point of view. These different phases will, I think, comprehend all possible aspects of the matter, and serve to express the writer's opinion about it.

1. The despatch in a political point of view.—It consists of a statement from the Chinese Government to the foreign powers in reference to the missionary portion of the treaty, and its working in various forms. That part of the treaty was made in order to secure freedom of intercourse with the Chinese, and guaranteed certain rights and privileges to those whom it concerned, as much as to other sections of the community. What are these? That missionaries should be at liberty to occupy different places, and itinerate through the length and breadth of the land in the discharge of their work. Their converts, too, were allowed to profess Christianity without let or hindrance, like the disciples of any other religious faith. The missionaries were thus enabled to enter China on advantageous terms. Their personal safety and freedom were secured as far as possible, and they were at liberty to hold property in accordance with the stipulations of the treaty. All this may be supposed to have entailed upon them certain duties and obligations, that they would do nothing to the injury of the Chinese Government, or the discredit of its institutions. The conduct of the one side would necessarily tend to affect the bearing of the other. Here the despatch comes in, and as

serts that evils of a grave kind have been found to arise from the arrangement. Proof is advanced of this being the case, and wide-spread reports are current on the subject. There is nothing improper in the form of proceeding on the part of the Chinese Government. All has been done in an open and orderly manner. Many of the governments of Europe would hardly have adopted the same peaceable and respectful bearing in the circumstances. There may be ground for dissatisfaction in the case of those concerned; but the above statement has been legitimately laid before the foreign authorities, and it is theirs to pronounce on it in one way or another. If they judge it too sweeping and severe in its proposals, unjust or uncalled for in its demands, it is theirs to say so; but if there are any grounds for the charges it contains, it is equally theirs to sift them to the bottom, and inform those who are responsible for them of their duty in the matter. Honour and justice require this at their hands. The interests of nations are involved in it. We should do as we would be done by, and we deprecate ignoring or passing over the affair, as unworthy the character and dignity we profess to maintain. A fair and honest examination of the whole is demanded, that both sides may be satisfied, and that the one or the other may be condemned.

2 The despatch in a missionary point of view.—It proposes that the missionaries should be placed under certain restrictions in the prosecution of their work, owing to the irregularities that have occurred in connection with it. It does not insist on the abrogation of the work entirely, as has often been the case in other lands, but simply on a change in various modes of operation. It threatens nothing like persecution of either missionaries or their converts, in the way that has many a time been done,

but represents that the difficulty and inconvenience arising from missionary work are all on the side of the native government, and not on the side of those engaged in it. While maintaining the obligations of the treaty as to the personal freedom and safety of a missionary, and that it is no less his duty to prosecute his work in an honest and honourable manner, we believe he is not exempt from peril and persecution in his official capacity. No treaty, however excellent and complete, would free him from this danger in the circumstances of the case. What then is to be done in the event of such a calamity? Is he called on to fall back on every occasion upon the foreign government for protection and support in the discharge of his duties? Not according to our view. We disclaim the right of governments to negotiate on account of Christianity, or to insist either upon its toleration or suppression. It is a thing which we regard as too sacred for either party to have to deal with, and when it is opposed, or its messengers are driven away, they have no redress at the hands of the nation or government to which they belong *in their official capacity*. Personally they may claim certain rights and privileges in virtue of their nationality, but as missionaries, if they are persecuted in one city, they are simply called to flee to another. We disown the civil establishment of religion in every form. We disallow the connection of church and state. Our Nonconformity requires that missionaries shall be free to follow the example and teaching of their Lord and his apostles in the prosecution of his cause. Rather than look to the civil power in aid of the missionary work, we would willingly see it given up entirely or until a more favourable time shall be seen to dawn. History is replete with instructions in both respects. The sword of authority in the matter

has been the occasion of untold mischief, while patience, prayer and perseverance have conquered all opposition. The recent events in Madagascar are sufficient to demonstrate the practical value of this latter course, and it is only one instance out of many that might be quoted. In the former case, the attempts that have been made to spread Christianity in any one of its diverse forms have been about as cruel and revolting as the efforts that have been employed to put it down. In regard to missionary work in China, we want no such support as "the inevitable gun-boat," or the interference of the civil power. If it is hindered or opposed and its agents are compelled to flee, we think it is in certain circumstances as much their duty to do so, as to preach the gospel at all. Certainly this would be our view of the case, if the terms of the despatch were to be carried out to such an extreme issue.

3. The despatch in a Catholic point of view.—There can be no denying that it has an express and special reference of this kind. It is stated in the plainest terms and the grounds of it have not been openly contradicted by the parties in question. It seems that their mode of operations lays them open to the charges that are here brought up, and in consequence of it the Chinese government is resolved if possible upon an amendment. It is not ours to refer to the matter particularly, but it behooves those who are so plainly implicated in the accusations to vindicate themselves, if they can, and wipe off the disgrace apparently attached to them. Those who represent this section of the foreign community in China, either in a political or ecclesiastical form, are called upon to meet the charges thus brought up, and not suffer them to be blazoned before the world, as if they were only too true. We cannot place them in the category

of the evil things said of the early Christians, whose noble defences or apologies of their character and conduct sweep away the infamous reports that were circulated against them. They stood also in a very different relation to the civil government from what the Roman Catholics do in China. There is an assumption of power and authority on the part of the latter that is bitterly complained of, and one hears with amazement their pretensions in this respect even in the interior of the empire; their seizure of property that never legally belonged to them, and their reclamation of what was confiscated more than a century ago, despite the altered circumstances of the time and the owners now or recently in possession. Such conduct would not be tolerated in the West, and it has recoiled upon the doers of it in the exasperation and revenge of the people. Were this stigma removed, we doubt not that the honour of Christianity would be much greater than it is, and we would gladly see the parties concerned issuing an answer to the circular in the complete and satisfactory manner it demands.

4. The despatch in a Protestant point of view.—It is feared by many that the allegations brought against the Roman Catholics will in due time be made to bear upon the Protestants, and that it is intended that this shall be the case. We do not confess to this idea in its entirety, any more than that the expulsion of the Jesuits from any country in Europe implies the similar treatment of other sections of the Roman Catholic community. Of course it is proposed that certain restrictions should be put upon Protestants also, so as professedly to act as a safeguard for the government and the right ordering of missionary work. But there is a wide distinction drawn between the two classes of religionists on the part of the authorities, and so long as the

Protestants give no occasion for offence or suspicion, conducting their affairs openly and above board, there will be less hazard in their case. The Protestant missions are as yet small and feeble, but on a more extended scale, their operations will be equally manifest; and should persecution come about in their history, whether after the form proposed in the circular or in a different style, it will be no more than they are warranted to expect, and apart from which, perhaps, there will be only stunted growth and feeble character in the case of their converts.

What is the conclusion of the whole matter? We demand the repudiation of the charges that have been brought up against the Roman Catholics in the circular.

We disclaim such charges altogether on the part of the Protestants, as utterly unfounded and in no wise applicable to them.

We object to the remedies proposed in the despatch as unsuited to the circumstances of Protestant missions, and as not at all required by the facts of the case.

We beg that this representation be conveyed to the Chinese authorities, as our honest and conscientious opinion, which we deem ourselves at liberty to express. We are willing to bear all needful grievances in the prosecution of our work, but we cannot consent to rules and regulations that may be detrimental and dishonouring to it.

Sept. 6th 1871.

THE PROPOSED MISSIONARY REGULATIONS.

BY BOOMERANG.

In the July No. of *The Recorder* is an article headed "*Proposed Regulations Respecting Missions in China.*" It is accepted as a frank and honest expression of one of the forms of opinion held concerning

that henceforth famous document. But a diverse opinion is entertained, shared in common it is believed by the entire body of missionaries in China with possibly here and there an exception. As the former has been sent forth to canvass for public acceptance, the interests of truth require that the existence of the other also be made known. It would be treachery to Protestantism to allow that Article to go unchallenged home to England and America as an indication of the sentiment here, or an explanation of events now transpiring.

The remark must be made in passing that the abstract of the Regulations contained in *The Recorder*, when compared with the translation laid before Parliament [Blue Book No. 3, 1871,] exhibits a noticable toning down of dark shades and a smoothing over of jagged points, giving, as a result, a materially different impression of the real *animus* of the framers of the Memorandum.

But it is the preface to the Article which now requires consideration. The Writer says, "The whole paper has reference to Roman Catholic Missions and Missionaries and affords them opportunity to state the truth in respect to the allegations brought against them and make known their mode of operations." The evidence adduced to sustain the opinion that the memorandum was drawn up to circumscribe Roman Catholics only consists wholly of *inference*. "That its scope includes only those missions is plainly to be inferred from the expression in the preamble where fear is entertained, lest in the popular indignation against the Tien Chu Kiao, in case of a riot, that the Yeu Kiao would likewise suffer because a mob neither could nor would discriminate." Opposed to this inference stands arrayed an amplitude of positive testimony. The whole tenor of the document is against it;—the use of the general terms missions and missionaries is against it;—the present conduct of the whole body of Mandarins with occasional exceptions is against it;—the specification in the several rules is against it;—of RULE I which demands that orphan asylums be all closed, or in case that cannot be done that none but the children of converts be taken in;—of

RULE II which says Chinese women should not be permitted to go into the churches;—of RULE III which says missionaries shall not vilify (sic!) the doctrines of the sages, if they do these things they ought to be amenable to the local officials; which means if a missionary argues against the theology, the philosophy or the politics of Confucius or Mencius he ought to be bamboozed in the Yamun of the nearest petty magistrate;—of RULE IV which says "All missionaries who interfere in legal cases either to screen their converts or hide criminals or in any other way take up their cases should be deported," a recommendation proper enough if they are found guilty of "hiding criminals" or even of screening converts who have broken the laws, but which means they shall be henceforth effectually gagged,—shall never be allowed even to appear as a witness to testify before a magistrate in cases of outrage upon Chapels, Chapel Keepers, Native preachers, or converts, in cases where they have taken pains to investigate the facts,—shall be denied the privilege that the Merchant can claim if he wishes of attending to witness the examination of his servant if complained of,—shall be refused even the right of the street beggar to stand in the Courts, of a Yamun to hear the trial of one who might chance to be his friend;—of RULE VI which requires that "the number, names and times of admission should be reported to the officials, giving the occupation of the convert, where he came from, and other particulars"—"and quarterly or monthly returns be made to the Magistrates;"—of RULE VII which says that when missionaries wish to see the native officials they must treat them with the same courtesy exacted from the literates,—a rule fair enough on the face of it, but which means they must no longer define courtesy in the Western sense of the word but must go down upon their knees and knock their heads upon the ground after the Chinese usage;—of RULE VIII which enacts, if a piece of land is to be bought on which to build a Chapel, or a house is to be rented, the matter is first to be brought to the notice of the officials and *if no objection of any kind is brought forward, it can be obtained;—which means the*

building and renting of Chapel is henceforth at an end, for unless it be in the depths of the mountains there is not a neighborhood or a place in China in which haters of Christianity will not come forward and testify that a Chapel in that particular locality will damage the good luck of somebody's house or shed or grave or paddy field or potato patch, and then of course the application will be quashed; and finally the testimony of the writer himself of the article is against his own inference. He says "Any rules which might be here after drawn up would of course apply to all missions."

Directing attention to this last sentence might have saved us further rebutting. After all, the statement that the scope of the memorandum "includes only these Missions" (the Roman Catholic) is a verity in grammatical construction, but a fiction in fact. The Protestant is included, not by name, but only by intention. What relief can be obtained by this nice distinction it is difficult to imagine. A man passing quietly along minding his own business finding himself suddenly arrested and a pair of handcuffs clapped upon him, would feel an excusable solicitude to know what it was for. It would afford him but grim consolation to be told to be under no apprehension, he himself had done nothing wrong but another man had and although his name was not mentioned in the finding of the jury, the sentence of the court was sufficiently elastic to include him also. It is a small abatement the writer gives when he states further "he has not heard that any (*other rules*) are contemplated." The enactment of any thing additional would be a waste of official energy. These eight rules are quite sufficient to inaugurate a persecution—to check all progress and if carried into effect lead to complication that would end in war. The eight rules have as yet no legal status, but they have begun to work mischief notwithstanding. Already the rumor has filled the subordinate Yamuns that this is to be the policy of the future and some of the less wary of the officials have evinced the disposition to act upon them.

If the paper had been intended solely as a preventive of certain alleged abuses connected with Roman Catholic modes of

proselytism, the Chinese should have said so. Their language is not deficient in discriminating terms, and the members of the Tsung Li Yamun cannot be suspected of carelessness in expressing themselves on so weighty a subject. Their motives cannot be vindicated by insulting their scholarship. We must believe they knew what they were about, and if they have succeeded in framing a document so cunningly as to appear to be aimed only at Frenchmen and Roman Catholics and yet be intended to strike English, German, and American Protestants alike, it is but another proof of the diplomatic astuteness attributed to them. That they should so contrive is no reason why we should be deceived by them. We must also believe the fear expressed that the *Yesu Kiao* might be mobbed in consequence of the *Tien Chû Kiao*, is but a dextrous attempt to direct attention from the full significance of the whole paper, and enlist the sympathies of Protestants in a crusade against Roman Catholics which would ultimately react upon themselves. Even were no such reaction anticipated it would be unworthy the genius and spirit of Protestantism to take part in any such proceeding. Charges against Roman Catholics of political interference are matters for diplomatists to settle. It is to be regretted they have hitherto dealt with them so unwisely and that now the only way they propose is a blind onslaught upon Christianity under every form. The result of this is to drive into the arena of conflict a host of allies, who but for this jumbling together of separate issues would have borne no hand in the strife. On the contrary, being opposed in principle to the religious-political interference complained of, all their sympathies would have been on the side of those laboring for its suppression. The support generated by that sympathy would have been found no inconsiderable reinforcement in the case of a hotly contested or drawn battle. When it comes to a question of freedom of conscience and freedom of speech—or the right of every man to accept whatever views in Theology or Philosophy he may think fit, being accountable for his opinions to God only and never to his neighbor;—and the right to proclaim his sentiments in public to whomsoever he

can induce to hear him, being accountable to man only when he shall trespass upon the equal liberty to do the same thing in a respectful way, claimed by his neighbor,—then a consistent Protestant must insist that full freedom in these particulars be granted to all men whether Roman Catholic, Confucianist, Buddhist, or Mahomedan. It is true they do not concede as much to us but we must do so for them nevertheless. A true Christianity will win the field by argument in fair controversy or not at all.

If these two questions, the plain courteous preaching of religious doctrine—and the establishment of a civil protectorate involving political intermeddling had been kept apart in ministerial despatches and diplomatic discussions, "The Missionary Question" would not be so complicated or troublesome as it now is. The Envoys have to blame themselves and not the Missionaries for the present muddle. It has been the persistent policy of the Peking Cabinet in their recent discussions on Treaty revision to confound them as much as possible. It should have been the steadfast purpose of those who met them in controversy to keep them distinct. The native officials had an end to accomplish. The charge against Romanists, of interfering in political matters, was to be made the justification of a movement intended to repress Christianity altogether. It is barely possible the mandarins may have supposed there existed a secret and inseparable connection between the two. But though they may say so, we cannot believe they think so. They have long enjoyed at Peking ample means of correcting such impression. But if any such mist remained it should have been cleared away, and it should have been insisted upon that each issue should stand or fall by itself.

One of these issues a foreign protectorate of converts interpreted so as to mean their virtual trans-nationalization is weak and cannot be sustained; the other, involving generically the liberty of speech, the birth right of all mankind, specifically the liberty to preach religious doctrine expressly guaranteed by treaty is strong and cannot be overthrown. The one is a pestilent vine, the other a sturdy oak. The mandarin conception was cunning

but withall very stupid. They thought, by entwining the vine around the oak and then by tugging ostensibly at the vine they would uproot the oak as well as the vine. Unfortunate blundering! Unfortunate for them as well as for us,—unfortunate for the peace of mind of Prince Kung as well as of the Envoys;—fortunate only the evil to be extirpated—the mischievous vine is likely to be the chief gainer by the excitement. They will fail to tear up the oak and they will find it difficult to drag down the vine in consequence of the protection they themselves have afforded by trailing it around the trunk and over the branches of the tree. Is there no one among their confidants whose advice they will accept, to uncoil the vine, and let both vine and oak be judged for themselves?

CORRESPONDENCE.

FOOCHOW MISSION OF METHODIST EPISCOPAL CHURCH.

To the Editor of the Chinese Recorder:—

SIR,—The Eleventh Annual Meeting of the Foochow Mission of the Methodist Episcopal Church has just closed its session, and I beg to forward you a brief account of it. The session was held in Fooching city, situated some forty miles southward from Foochow. The city is surrounded by a substantial wall, contains a population of, say, 30,000, and is the capital of the Fooching district, which comprises a population estimated at 400,000, and an area of about 2000 square miles. The surface of the country is diversified by hills and mountains inclosing vallies of rare fertility and beauty. The district is one of the richest in the Foochow prefecture. Seven years ago the Methodist Mission commenced its Evangelistic labors in the Fooching district, at which time there was not one Christian within its limits. The present statistics for the district, as reported at the late meeting, are as follows, viz: members, 416; probationers, 274; baptized children 92; total 782. Fourteen native preachers are employed in the district, and one fourth of their salaries is paid by the native churches, with the understanding that the portion paid by them is annually to increase, while the portion drawn from the Missionary Society is annually to decrease.

The entire field now covered by the operations of the mission comprises five districts

of the Foochow prefecture, all of the Hing-hwa prefecture and all of the Yen-ping prefecture. It should be noted that in three of the districts of the Foochow prefecture the Methodist Mission operates conjointly with the Mission of the American Board, and that of the Church of England: in the other portion of the field it is the only Protestant evangelizing agency. The area embraced in this field is about 30,000 square miles, population 6,500,000. The active field force of the mission comprises four missionaries from America, who act as Presiding Elders, each one in charge of what is called a presiding elder's district; four ordained native Elders; two ordained native deacons; ten unordained native preachers and fifty unordained native preachers on trial. In addition to this field force, the native portion of which is paid jointly by the mission and the native churches, there is, also what may be called an unpaid *corps de reserve*, comprising local preachers and exhorters, licensed by the native church and responsible to it, who live at their homes, pursue the prescribed course of study and exercise their gifts, under the direction of the native elders, and hold themselves in readiness to fill any vacancy in the regular work to which they may be called, or to open up work in a new field, whenever appointed by the missionary in charge. The members of this *corps de reserve* do not participate in the business of the Annual Meeting, and are not required to attend its sessions.

The recent session of the Annual Meeting extended over six days, commencing November 1st and closing November 6th. From 9 o'clock A. M., to noon, and from 2 to 4 P. M., of each day (Sunday excepted), the time was devoted to the transaction of business; the evenings were occupied by Anniversary exercises. The opening sermon was delivered on the evening of the 1st by one of the missionaries. The self-support anniversary was held on the evening of the 2nd, and I hope to send you translations of two of the speeches delivered on the occasion by native preachers. On the evening of the 3rd was held the Bible Anniversary; the anti-opium meeting occurred on the evening of the 4th; and the missionary meeting on the evening of the 5th closed the anniversary programme. It is but moderate praise to say of these meetings that they were all intensely interesting, that the speeches were very effective, and that their influence on our work is highly beneficial. The annual examinations of the preachers were not held at this Annual Meeting. In consequence of the *Shan-sin-fan* excitement, which at one time threatened to make it impracticable for us to hold the

Annual Meeting at Foochow, the missionaries, as a precautionary measure, had conducted all these examinations at the quarterly conferences held a short time before the Meeting.

The importance of placing the native churches, as soon as possible, on a self-supporting basis was perhaps the most absorbing topic before the meeting. As some of your readers may remember, the Foochow Methodist Mission, at its Annual Meeting held in November 1870 initiated a definite plan on this subject, and incorporated it, as a cardinal principle, with the administration of the Mission. The difficulties necessarily confronting us in trying to introduce the new policy were greatly aggravated during the year by the *Shan-sin-fan* excitement and other causes, so that it was not without solicitude we awaited the results of the experiment to be made apparent at the Annual Meeting. It was to us all, therefore, a source of profound joy and gratitude to God to find that the results of the experiment were eminently satisfactory. During the meeting the plan, in all its principles and bearings, was thoroughly discussed, every objection and difficulty was carefully examined, and the result was a unanimous verdict of approval. At the close of the self-support anniversary while one of the missionaries was speaking, and in response to his question, the audience vocally expressed hearty approval of the plan. Wishing to give greater distinctness and impressiveness to this expression of approval the missionary then said: "All who cordially accept this plan, and are determined, in the fear of God, to do all you can toward making it successful, Rise to your feet." Instantly the entire audience rose, and remained standing for some minutes, till they were requested to kneel in prayer, one of the ordained preachers leading the devotions, and the great burden of his prayer being earnest supplications to God that all who had given this public pledge might have grace given them to fulfill it. One year ago the Rev. Sia Sek Ong, one of our preachers, relinquished his claim upon the missionary society for support, and cast himself and family on the native church. During the year he has been one of our most devoted and efficient preachers, and has not drawn a cent from

the missionary society. A friend said to him: "Do you not regret your decision in entering on your present course?" "No," he replied, "not the thousandth part of a regret has entered my mind on that account." When it was suggested to him that his supply from native sources might fail and himself and family be left destitute, he answered: "I do not think the supply will fail; but if it does fail, if I come to a place where there is before me no open door, no road, I shall then just stand still and looking up to my Saviour, and say: "Lord! whither wilt thou lead me?" During the session of the Annual Meeting he made a most touching address describing his experience since entering on his new course, and announcing his purpose, with God's blessing, to continue in this way while he lives. He seems to be perfectly happy. It may interest some of your readers to know that, at our late meeting, two more of our preachers, Rev's Li Cha Mi, and Ting Mi Ai, announced publicly their purpose to trust henceforth to native support, and have entered on their new career. All the other preachers cheerfully assented to a further reduction of the portion of their salary drawn from the missionary society, to take effect immediately.

The present statistics of the mission are members, 1,007, increase over last year, 78; probationers 653; decrease as compared with last year, 316; baptized children, 250, increase, 11.

The following schedule of our mission-work for 1871-72 will convey some idea of our system of operations. The entire field occupied by us is arranged in *four* districts; and a foreign missionary is placed in charge of each district, as presiding Elder. Each district is divided into circuits, and, as a rule, two native preachers are placed on each circuit, though occasionally only one preacher is sent to a circuit. Each circuit has some central station where (one or both of) the preachers have their home, and from which they travel over the adjacent country, visiting other Christian societies, or carrying the gospel to heathen villages or hamlets. These circuits are united in quarterly conferences held at prominent points, where once a quarter, under the direction of the Presiding Elder, the preachers meet for examination in their studies and for the transaction of church business.

FOOCHOW MISSION, M. E. CHURCH.

Plan of the work for 1871-72.

I.	HOKING TONG District,	F. OHLINGER, Presiding Elder.
	<i>Hoking Tong</i> , Circuit,	Ting Nguk Chiong, Ngwoi Tai Ching.
	<i>Ching Sing Tong</i> ,	Ling Ching Ting.
	<i>Nguk'ang</i> ,	Li Cha Mi.
	<i>Minching</i> ,	Wong Hok Kü, Tang Chang Mi.
	<i>Lektu</i> ,	Hü Yong Mi, Ting Neng Seng.
	<i>Kutien</i> ,	Yek Ing Kwang, Ting Hwang Ngwong.
	<i>Ngü Tu</i> ,	Ting Siu K'ung.

II. YENPING		District,	N. SITES, Presiding Elder.
<i>Yenping city</i>	Circuit,	Tang King Tong, Taing Kwang Ing.	
<i>Chionghupwang</i> ,	"	Pang Ting Hie, Ling Ming Seng.	
<i>Yuki</i> ,	"	Chiong Taik Liong, Chong A Hung.	
<i>Tu Tien</i> ,	"	To be supplied.	
<i>Sunchiong</i> ,	"	Lai Sie Nging.	
<i>Sha Hien</i> ,	"	To be supplied.	
<i>Chiong Lok</i> ,	"	do. do.	
<i>Ing Ang</i> ,	"	do. do.	
Baltimore Female Seminary,		Misses WOOLSTON.	
III. TIENAN TONG		District,	N. G. PLUMB, Presiding Elder.
<i>Tienan Tong</i> ,	Circuit,	Sia Lieng Li.	
<i>Fooching</i> ,	"	Sia Sek Ong, Ling Ming Sang.	
<i>Teng Tiong</i> ,	"	Ling Mi Lai.	
<i>Ngu Ki</i> ,	"	Hwong Taik Chiong, Ling Sang Lai.	
<i>Siong Kiang</i> ,	"	Sie Hwo Mi, Hwong Taik Lik.	
<i>Keng Kiang</i> ,	"	Ngwoi Ki Hing, Ho Chieng Yu.	
<i>Ngu Ch'eng</i> ,	"	Ting Neng Chiek, Siok Liu Kwang.	
<i>Kosanche</i> ,	"	Li Yu Mi, Ngu Muk Ong.	
Mission Printing Office,		N. G. PLUMB.	
IV. HINGHWA		District,	R. S. MACLAY, Presiding Elder.
<i>Hinghwa city</i> ,	Circuit,	Hü Pó Mi, Ting Mi Ai, Ling Seng Eu.	
<i>Hangheng</i> ,	"	Tang Taik Tu, Ting Teng Nieng.	
<i>Lamyit</i> ,	"	Yong Taik Kwong.	
<i>Teng Hu</i> ,	"	Ting Ing Cheng, Ting Kan Se.	
<i>Kia Sioh</i> ,	"	Wong Yu Hiong, Ngu Ing Siong.	
<i>Sienyu city</i> ,	"	Yong Taik Cheu, Ting Ching Kwong.	
<i>Sioh Ma</i> ,	"	Ling Ching Chieng, Hü Ngwong Kó.	
<i>Tiong Pwo</i> ,	"	Ting Yu Ing, Ting Chiong Tong.	
<i>Siong Pwo</i> ,	"	Song Sa Chiong, Ngieng King Kieng.	
<i>Hung Ting</i> ,	"	Ting K'ie Hwi, Ling Ching Hwa.	

R. S. MACLAY.

Foochow, November 14th, 1871.

MEANING OF THE TOLERATION CLAUSE IN THE AMERICAN TREATY WITH CHINA.

To the Editor of the Chinese Recorder:—Sir.

I take the liberty of sending, for publication, the accompanying letter from the American Consul at Foochow, in the belief that the views he expresses in regard to the article which tolerates Christianity among the Chinese, in the American Treaty with China, will be read with approbation by many in this land and elsewhere.

Yours very Truly.

NATHAN SITES.

Foochow Nov. 13th 1871.

Foochow Sept. 25. 1871.

REV. N. SITES.

My dear Sir.

I have to acknowledge the receipt of your note of the 23d instant accompanied by a

copy of a despatch of Hon. J. Ross Browne late U. S. Minister at Peking, addressed to Alfred Allen Esquire, late U. S. Consul at this Port.

You ask for my views on the construction of the clause of our treaty which is discussed at length in the despatch of Mr. Browne, and desire to know if the views of Mr. Browne, as expressed in his despatch are the same as those held by our present Minister at Peking and by the United States Government.

In reply I have to say that I am not advised as to the construction put upon the article of the treaty referred to, by Minister Low, or by the Authorities of our Government at Washington, but in a recent despatch to Minister Low I propounded the following question. "Is it the present policy of the United States Government to require a strict adherence, on the part of the Chinese, to treaty stipulations relating to missionaries and Christian teachers."

To the above I received the following positive answer.

"It is the policy of our Government to insist upon a strict compliance with treaty provisions in all things."

The Article of our treaty referred to, asserts in positive terms, that "those who practice and teach the Christian religion"—whether foreigners or natives—"shall in no case be interfered with or molested."

The treaties are the law of the land, and seem to be the *only* law known to foreigners here. For any violation of law the violator must be amenable, and should be brought to account by some one; but to whom is he accountable? If we say only to the party or parties suffering thereby, we at once strike at the fundamental principles of Criminal law, which is designed to preserve the peace and good order of Communities. It does not follow that the party wronged by a violation of the Criminal Code shall be the Complainant. If it were so the assassin who has silenced his victim must escape the penalty which the law inflicts. If it be argued that the clause of the treaty under discussion fixes no penalty for a violation of its provisions, it is safe to say that for a violation of *any* clause of the treaty, the instrument itself asserts that the violator—if a native—shall be punished by the Chinese Authorities, according to Chinese law.

We, being parties to the compact (treaty) may become complainants in case of a violation of that compact, by our own Countrymen or the Chinese. Officials of foreign countries are sent here to protect the interests of their countrymen and to uphold the treaties, and I hold that it is their duty to complain of any violation of them—in whole or in part—either by the authorities of China or by the people.

I hold that a foreign Consul may cause a subject of China to be arrested—even by the foreign Constabulary—and handed over to the Chinese Authorities for punishment for violation of any Article of the treaties, as the Chinese may arrest a foreigner and hand him over to his Consul for punishment for a breach of the peace or violation of local law.

While I would not assume to exercise a protectorate over Chinese, I should consider myself remiss in my duty as a Consul were I to fail to remonstrate against any persecution of Chinese Christians on account of their religious faith, and demand the arrest and punishment of their persecutors.

Consuls may do this—in my opinion—and not justly be charged with an attempt to extend their protection to the subjects of the Emperor. It could not have been contemplated by the framers of the treaty that this provision of the instrument would be carried out by the Chinese Authorities except as a result of moral pressure—such pressure as is brought to bear upon them by the representatives of the several treaty powers, when experience had proved that without this pressure

very little observance would be paid to any clause of the instrument which did not confer direct benefits upon the Chinese.

If the admission contained in Article XXIX. does not constitute the representatives of either of the high contracting powers the judges of the violation of its provisions, and if under its provisions Consuls may not become Complainants in cases of violation, then it is a senseless play upon words and might well have been omitted from the treaty.

In conclusion I must say that I am so thoroughly impressed with the idea that the views above given are consistent, that I shall continue to present to the native Authorities all cases that shall come to my notice of the persecution of native Christians on account of their religious faith, until I am advised that my interpretation of the treaty is erroneous.

I am Sir,

Yours very Truly

M. M. DE LIANO.

MANUAL OF MATERIA MEDICA* IN CHINESE.

It is with great pleasure that we announce the appearance of this book by J. G. KERR, M. D., of the American Presbyterian Mission, Canton. It was mentioned last winter as being in course of preparation, and it is a matter of congratulation that it is already in print. We are very sorry he has not informed us of the price of the book per dozen and per hundred copies. We are sure it will find many readers and students in different parts of the Empire as soon as it can be obtained. It is well printed and occupies 85 leaves, (170 pages) besides the 10 leaves (20 pages) taken up with the English and Chinese names of medicines.

Were we acquainted with the subject and if our printers could spare so much type for the occasion we might be tempted to employ a great many adjectives in describing this work. But we must content ourselves with transferring the Preface

* 西藥略釋.

which will give a just idea of the author's plan. We trust he will bring out the supplementary work or works to which he alludes with the least possible delay.

PREFACE.

The Manual of Materia Medica, here offered to the Chinese Student, is a step in advance of what is contained in Dr. Hobson's Works on this subject. With the Work on Chemistry recently published, as a basis, an attempt has been made to fix definite terms to the Chemical substances used in medicine. The names of medicines derived from the vegetable kingdom, and not known in China, must be arbitrary. Where it was necessary to transfer names, I have used the botanical term, or some part of it, restricting the number of Chinese characters to two or three. In botanical names, time and usage must settle what terms shall be employed. I have, as far as possible, retained names already in use, and new ones are offered for acceptance or rejection on their merits.

One great difficulty in the preparation of a work on Materia Medica is the want, in the Chinese language, of definite names and descriptions of diseases. Until this is accomplished, any work descriptive of medicines and their uses must be deficient. The native theories of disease, and of the action of medicines, are so fanciful and erroneous, that it is impossible to build upon them any structure of rational therapeutics.

It is, therefore, necessary to begin at the foundation, in transferring to the Chinese language the accumulated results of experience and research in the cure of disease, and to build up, by degrees, a structure of names and descriptions which shall, in time, supersede the erroneous systems which have been received for so many ages.

Although the object of this work is to convey a knowledge of western medicines, many of the articles described are already known to the Chinese, but in most instances, for the want of careful experiment, they are ignorant of the virtues and uses of some of their most powerful medicines. There remains much to be done in the identification of medicinal substances common to the Chinese and Western Nations. For the description of many native medicines, I would here express my obligations to Dr. F. Porter Smith's Work on Materia Medica, but am sorry that it contains such meagre information as to the virtues of purely native medicines. In this department there is a wide field for investigation, but it is a work of many years to arrive at valuable results.

There are many subjects belonging to the department of which this work treats, which remain to be translated, and which may receive attention hereafter, but as most of the more important medicines are here described, it was thought best to publish so much without farther delay. The work originated in the growing desire for a knowledge of western medicine by the pupils of the Medical Missionary Society's Hospital, a number of whom are now engaged in successful practice among their countrymen.

The list of names in English and Chinese, is added to facilitate the purchase of medicines, and also to show at a glance what Chinese name is used for any foreign medicine.

For the means to publish this work I beg leave to thank the friends and supporters of the Medical Missionary Society.

Canton, China, Sept. 1871.

JOTTINGS AND GLEANINGS.

We regret to have to announce that Mr. Watters has withdrawn the unpublished remainder of his valuable *Essay on a Word*, which was commenced several months ago.

CONFUCIUS AND CHRIST'S GOLDEN RULE:—The very germ of the difference between a Pagan and a Christian civilization is contained in the fundamental law of morality laid down by Confucius—"Do not unto others what you would not that others should do unto you." Mr. Ralph Waldo Emerson apparently sees no difference between *doing* a thing and *not doing* it. "What we call the Golden Rule of Jesus, 'Do unto others as you would have them do unto you,' was said in the same terms by Confucius five hundred years before." (*Speech at the Boston Banquet.*) It strikes me that the terms are different. Do not rob your neighbour; do not maltreat him; do not vilify or abuse him. Why? Not because of the wrong you would commit; not because of the harm you would do him; but because he might return it in kind; he might rob you, maltreat you, vilify or abuse you. Be on the safe side, so that no injury may come to you. Not thus does our Christian faith teach. Do unto others as you would have others do unto you, is the divine injunction. Go forth and help the sick and the suffering; the lame, the halt, and the blind; sacrifice yourself if necessary for the good of your fellow-men; avoid evil though it may seem to profit you, because it is wrong; and do good though it may impoverish you, because it is right.—J. Ross Browne.

